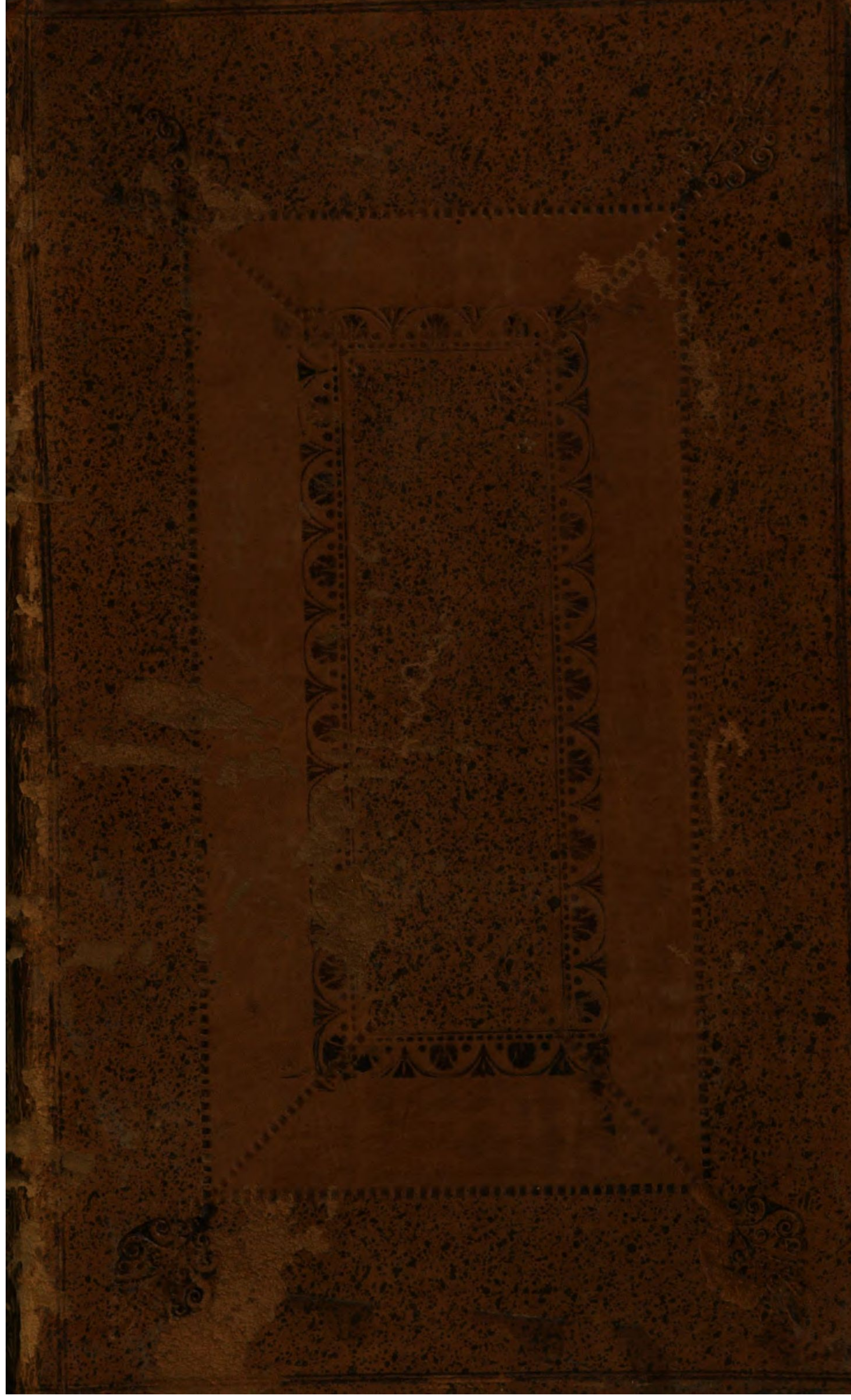




TVEX

702

-2-

ARTICLES

DOCTRINES

OLD TESTAMENT

AND NEW

VOL. II.

OF THE

OLD TESTAMENT

AND NEW

TESTAMENT

AND

THE

OLD TESTAMENT

AND NEW

TESTAMENT

AND

THE

OLD TESTAMENT

AND NEW

TESTAMENT

THE
ARGUMENTS
OF THE
Books and Chapters
OF THE
OLD TESTAMENT,
With Practical Observations.

V O L. II.

Written Originally in *French*, by the
Reverend Mr. OSTERVALD, Professor
of Divinity, and one of the Ministers of
the Church at *Neufchatel* in *Switzerland*:
And by him Presented to the *Society for*
Promoting Christian Knowledge.



Translated by

JOHN CHAMBERLAYNE, Esq;

L O N D O N,

Printed and Sold by Joseph Downing, in Bartho-
lomew-Close near West-Smithfield, 1716.

THE
ARGUMENTS
OF THE
Books and Chapters

OF THE
OLD TESTAMENT
With Practical Observations.

VOL. II.

Written Originally in French, by the
Reverend Mr. O. T. R. V. A. D. P. R. O. F. E. S. S. O. R.
of Divinity, and one of the Ministers
of the Church at A. S. S. E. S. S. I. O. N. S.
And by him Translated to the French by
B. O. M. B. E. R. G. E. R. Y. C. H. R. I. S. T. I. A. N. K. N. O. W. L. E. D. G. E.

Translated by
J. O. S. E. P. H. C. A. V. A. N. E. L. L. E. T.

LONDON.

Printed and Sold by Joseph Dorrington, in Strand,
between Chancery and St. Dunstons Church, 1710.



THE ARGUMENTS

OF THE
Books and Chapters
OF THE
OLD TESTAMENT,
With practical Observations.

V O L. II.

PSALMS.

PSAL. I.



IN this first Psalm *David* represents the Happiness of good, and the Unhappiness of bad Men.

After Reading the Psalm.

IN this Psalm we are taught: *First*, That the Mark of a good Man, is to remove himself from the Company and Disorders of the Wicked, and to make his chiefest Pleasure

B

con.

consist in the Meditation of the Law of the Lord. *Secondly*, That God knows the Righteous, that he blesses them, and makes them prosper. *Thirdly*, That the Wicked will not escape his Vengeance; and that, sooner or later, they will fall into the utmost Miseries.

P S A L. II.

DAVID shews that he was convinc'd, that the Design of his Enemies should be in vain; and that, notwithstanding their Endeavours, God, who had anointed him King, would establish his Kingdom; and he exhorts them to submit themselves to the Will of God, and to serve him. This Psalm is Prophetical, and relates to the Kingdom of our Lord *Jesus Christ*.

After Reading the Psalm.

THE Confidence that *David* manifests in this Psalm, shews, that all that Men do contrary to the Designs of God, is vain; and that what He has decreed will always come to pass. But we ought more especially to consider this Psalm, as it relates to the Kingdom of *Jesus Christ*, which has been establish'd in Spight of all Oppositions, and great Men of the Earth, and which will subsist for ever. And since this Kingdom is establish'd amongst us, and that we have the Happiness to be the Subjects of it; let us submit our selves to this Glorious King; let us serve Him with Fear and with Joy; let our greatest Care be, not to bring down his Wrath upon us; and let us place all our Trust in his Protection and Favour.

P S A L. III.

THIS is a Prayer that *David* made, when he was persecuted by *Absalom* his Son. He complains of the great Number of his Enemies; implores the Assistance of God; and shews an entire Trust in his Protection.

After Reading the Psalm.

THE Instruction this Psalm gives us is, that a Man who fears God, may be reduced to great Extremities; but that in whatever Condition he finds himself, he is easy, and full of Trust; that he fears not Men; that he rises, and lies down with Confidence; and that he always depends upon the Assistance of God, even in the midst of the greatest Dangers.

P S A L. IV.

DAVID implores the Assistance of God against his Enemies, and exhorts them to leave off their Designs, and to submit to the Will of God, who had appointed him King. He declares, that he trusts in God alone; and that the Assurance he had of his Favour, rendered him more happy than worldly Men are in all their Plenty and Pleasures.

After Reading the Psalm.

YOU may learn from hence, that the Enterprizes form'd against those whom God favours are vain, and without Effect; that worldly Men seek after nothing but the Advantages of this Life, but that the Righteous aspire only to the Favour of God; that it is his Favour which makes all their Happiness, and all their Security; and that it fills their Heart with more Joy, even under the greatest Afflictions, than worldly Men have in their greatest Prosperity.

P S A L. V.

KING *David* being afflicted and persecuted, prays the Lord to assist him. He assures himself, that God, who hates the Wicked, would confound his Enemies, and would give him the Grace to go and worship Him in his Tabernacle. He prays God to guide and defend him from the Snares and Malice of the Wicked; so that he, and all righteous Men, may have Reason to praise Him, and always to trust in his Protection.

After Reading the Psalm.

WHAT you are to observe in this Psalm is: 1st, The Zeal and Confidence with which good Men call upon the Lord in their Necessities. And, 2^{dly}, the Fervour, the Pleasure, and Respect with which they worship him in his House. And, 3^{dly}, the Aversion God has for Sin; and especially for Pride, Cruelty, and Deceit. And, *Lastly*, the Punishment that is reserv'd for the Wicked, and the Protection which God extends to all those that fear and trust in Him.

P S A L. VI.

THIS is a Prayer, in which *David* being afflicted, represents the Greatness of his Sufferings, and intreats God not to punish him in his Wrath; to pardon his Sins, and to deliver him. He makes this Prayer with the Assurance, that God would hear him; and that his Enemies should be confounded.

After

After Reading the Psalm.

THIS, which is the first of those that are call'd the *Penitential Psalms*, affords us two Instructions: The first is, to pray with *David*, *O Lord, rebuke me not in thine Anger, neither chasten me in thy hot Displeasure*: And we ought to make this Prayer, not only to be deliver'd from the Evils of this Life, but chiefly in order to the obtaining of Pardon for our Sins, and Deliverance from the Punishments of the Life to come. The *second* Instruction is, that when we have Recourse to God with Humility and Faith, we may be sure He will hear our Request, and grant us Deliverance from our Evils.

P S A L. VII.

DAVID prays the Lord to defend him from his Enemies. He calls Him to witness his Innocence; and assures himself, that God would hear him, and would turn that which his Enemies did against him to their own Destruction.

After Reading the Psalm.

HERE we are taught to have Recourse to God in our Wants, as *David* did when persecuted by his Enemies; but we are likewise taught, that if we would have God hear us, there should be no Iniquity found in us, by Him that searches the Heart and the Reins; and that God favours those who walk in Sincerity and Uprightness of Heart; but that the Malice of the Wicked shall come to an End; that if they will not be converted, God will

inſiſt upon them the Punishments they deſerve; and particularly, He will bring upon them the Evil which they deſign for others. 'Tis in this God makes known his Juſtice and his Wiſdom, for which alſo the Righteous have Reaſon to praiſe and bleſs Him.

P S A L. VIII.

DAVID celebrates the Power and Maſteſty of God, of which we ſee ſuch glaring Marks in the Works of the Creation; he praiſes Him particularly, for having created Man after his Image, and given him Dominion over other Creatures.

After Reading the Pſalm.

WE ought to conſider with the ſame Attention as *David* did, the Marks of the infinite Power of God, as we obſerve them in the Heavens, in the Stars, and in all the Earth. And the Uſe we ought to make of this Meditation is, to adore the Maſteſty of the Lord, and to confeſs our own Meaneſs, and to ſay: *Lord, what is Man, that thou art mindful of him? or the Son of Man, that thou viſiteſt him?* And ſince God has created us in his own Image, and has put the other Creatures under our Subjection, we ought to make uſe of them with Gratitude, and to his Glory, and ſo continually to praiſe our Creator and Benefactor; ſaying with *David*: *O Lord our God, how excellent is thy Name in all the Earth!*

P S A L. IX.

THIS is a Pſalm of Thankſgiving, for the Victories obtain'd by *David* over his Enemies. He exhorts the Righteous to praiſe with

P S A L M S.

7

with him the Power, the Wisdom, and Justice of the Lord, who delivers those that trust in Him, and confounds the Malice and Devices of the Wicked ; and he prays Him to protect always those that fear Him, against the Violence of their Enemies.

After Reading the Psalm.

THIS Song, in which *David* shews forth his Piety, Joy, and Gratitude, should stir us up to praise God with all our Heart for the Deliverances he grants us, and for his Favours to us, and to publish them abroad. The *Psalmist* teaches us besides, that God will reign for ever, and will judge the World with Righteousness ; that He will render to the Wicked according to their Works ; that all those who forget God shall perish ; that He will not suffer the Wicked to prevail always, but that those who fear his Name may rely upon Him ; that He never forsakes those that seek Him ; and that the Expectation of the Sorrowful shall not be in vain. These are Doctrines that we ought always to retain, and which ought to fill us with Trust in God, and strongly engage us to fear Him.

P S A L. X.

KING *David* describes here the Violence, Cruelty, and Artifices, which the Wicked make use of against good Men. He beseeches God to be the Protector of the Righteous ; and hopes that his Prayer will be heard.

After Reading the Psalm.

TH E Complaints which the Faithful make here, teach us not to be surprized if we see the Righteous sometimes oppressed, and the Wicked succeeding in their unjust and cruel Designs. We see here, that wicked Men often employ both Deceit and Force to ruine the Good ; that God lets them alone for a while, and that then they think they have nothing to fear, nor that God will call them to account for their Sins ; but this Psalm teaches us likewise, that God does not always suffer the Wicked to provoke Him, but takes Vengeance of their Crimes ; and as for the Meek, He protects them, He hears their Cries, and never forsakes them.

P S A L. XI.

DAVID being persecuted by his Enemies, declares, that he put his Trust in the Lord ; and that he was perswaded that God, who is a righteous Judge, would support good Men, and pour down his Judgments upon the Wicked.

After Reading the Psalm.

THIS Psalm furnishes us with an Example of the Confidence, which the Righteous have in the Lord their God, who is their sure Refuge, even when they are in the saddest Condition, and know not which Way to turn themselves. 2dly, We see here, that God has his Throne in the Heavens ; that He sees and knows both the Good and the Wicked ; that
his

his Soul hates those that love Unrighteousness ; that He will cause the Fire of his Vengeance to fall upon the Wicked, and that He is perfectly just himself ; He loves Justice above all Things, and that his Countenance is always turn'd towards upright Men.

P S A L. XII.

THIS is a Psalm of Prayer, in which *David* complains how few the righteous and sincere Men were, and that the People of his Time were Deceivers and Wicked. He prays God that He would, according to his Promises, protect the Innocent, and restrain the Injustice and Violence of evil Men.

After Reading the Psalm.

THE Complaints which *David* made of the small Number of good People in his Time, and the Prayers he put up to God upon that Occasion, teach us, that when we see Iniquity multiplied, and how little there remains of Honesty and Sincerity among Men, we ought to pray to God, that He would deliver us from the Evil, and especially from the Corruption that reigns in the World. Moreover, the Promises which God makes in this Psalm, that He will root out the flattering and deceitful Tongues, and that He will rise up to Revenge afflicted Innocency, should teach us to shun all Deceit and Injustice ; and assure us, that if we walk in Uprightness, God will always be our Protector.

P S A L. XIII.

DAVID being fallen into a profound Sorrow, complains that God had abandon'd him, and prays Him to come, and comfort him, and to deliver him from his Terrors, in the midst of which, he is nevertheless encouraged by a holy Confidence, which induces him to praise the Lord.

After Reading the Psalm.

THIS Psalm is very proper for Persons in Affliction, and especially for those that labour under their Sins, and are depriv'd of the Sense of the Love of God. Such as are in this sad Condition, should not despair, but rather have recourse to God, implore his Compassion, and beseech Him to enlighten them with his Light, for fear they should fall into the Darkness of Death. And when God shall have been pleased to deliver them, they ought also, with *David*, to celebrate the Mercy of the Lord, and to praise Him for all his Goodness.

P S A L. XIV.

THE Psalmist does Two Things: *First*, He describes the general Corruption of the Men of his Age, their Impiety and their Crimes. *Secondly*, He threatens the Wicked with the Judgment of God, and promises the Righteous his Assistance and Deliverance.

After

After Reading the Psalm.

THE Description *David* here makes of the Impiety of the Men of his Time, agrees entirely with what we see among Christians; among whom there are so few that seek God sincerely, and the most Part of whom live in Impiety, as if they believ'd there was no God; therefore we ought seriously to meditate upon what is said in this Psalm, to the End, that we may be preserv'd from such Corruption. For which purpose, we ought to consider, that if the Malice and Depravation of Men is great, God will take Vengeance thereof. And, *Lastly*, That in the worst of Times, there are always some faithful and righteous Men that fear God, and of whom God will likewise be always the Protector.

P S A L. XV.

IN this Psalm we are taught, who they be that will enjoy the Presence of God, and what are the Marks by which we may discover the true Members of the Church.

After Reading the Psalm.

THIS is a very instructive Psalm; it teaches us that God will not admit all Kinds of Men into his Presence; but only those who walk in Uprightness, who are faithful and sincere in their Discourse and all their Behaviour; who avoid Slander, Injustice, and Extortion; who love good Men, and perform all they have promised. Observe well these Characters of a virtuous Man, and one fearing God, and the glorious

rious Recompence that is promised to him ; and since there are none but such as these, who can enjoy the Presence of God, you must carefully perform all these Duties, and then you will experience the Truth of the Promise made in this Psalm, *He that doth these things shall never be moved.*

P S A L. XVI.

THIS is a Prayer, in which *David* intreats God to defend him, seeing he trusted in Him ; he declares therein, that he loved those that fear'd the Lord, and that he abhorr'd Idolatry. He appears full of holy Joy, in the Sense he had of the Favour of God, and testifies that he does not fear, even Death it self, and hopes that he shall be always happy in the Communion with the Lord.

After Reading the Psalm.

WE are to observe here, the Sentiments of the Children of God, and their Happiness ; as for what relates to their Sentiments, *David* teaches us by his Example, that they always trust in God ; that they love and esteem above all Men, those that are pious and virtuous ; that they avoid the Company and Wandrings of the Wicked ; and that they cleave inviolably to the pure Service of God. As for what relates to their Happiness, this Psalm teaches us, that they are infinitely Happy ; that God himself is their Portion and Inheritance ; that He keeps himself on their right Hand ; that they rejoice and praise God continually, in the Belief of their own Happiness ; and that they are even convinc'd that God will not abandon them to the Power of Death. *Lastly*, Altho' what is

is said in this Psalm, may be suited to the Condition of all the Faithful, yet it is to be observed, that these Words, *Thou wilt not leave my Soul in Hell, neither wilt thou suffer thine Holy One to see Corruption*, were only compleatly fulfill'd in Jesus Christ, who, as St. Peter takes notice, *Acts ii.* being the holy One of God, did not remain in the Grave, nor saw any Corruption, but was rais'd the third Day, to whom likewise belongs Blessing and Praise for ever and ever. *Amen.*

P S A L. XVII.

DAVID intreats the Lord to have regard to his Innocence, and to the Malice of those who sought his Destruction, and to defend the Righteous against the Violence of the Wicked. He declares moreover, that he did not look for his Happiness in this World, but that he sought it only in the Presence, and in the Favour of his God.

After Reading the Psalm.

THE Confidence wherewith *David* calls upon the Lord in this Psalm, and the Hope he had, that God would have regard to his Innocence, shews you the great Advantage of good People, since that in all Conditions they can apply themselves to God with assurance, knowing that God will always be their Protector: *That He preserves them as the Apple of the Eye, and keeps them under the Shadow of his Wings.* You see, on the other Hand, that God declares himself against the Wicked, and that He will not fail to restrain the Wickedness of those who oppress the Righteous. From whence you ought to learn, not to seek your Happiness
in

in the Things of the World, as carnal and worldly Men are wont to do ; and that you must pray to God, to keep you from being like them, saying upon that account with the Prophet: *O Lord, deliver me from Men which are thy Hand, from the Men of the World, which have their Portion in this Life, and whose Bellies thou fillest with thy hid Treasure.* Finally, The last Words of this Psalm should raise up your Thoughts to the Desire and Expectation of Eternal Life, which the Righteous shall enjoy after the Resurrection ; and which is thus express'd: *As for me, I will behold thy Face in Righteousness: I shall be satisfied, when I awake, with thy Likeness.*

P S A L. XVIII.

DAVID seeing himself delivered from his Enemies, and in the peaceable Possession of his Kingdom, praises God by this Song ; in which he describes the great Dangers he had been in, and celebrates the Power, Justice, and Goodness, that God had shewn in this Deliverance.

After Reading the Psalm.

FR O M this Song we should learn to praise God for the Deliverances He sends us. The relation *David* makes of the great Dangers in which he had found himself, and the marvellous Power that God had display'd in freeing him from them, shews, that whatever Extremities we fall into, we should never despair of his Assistance. What *David* says, that God had render'd to him according to his Righteousness, cannot signifie that he was innocent before God ; but means only, that God had maintain'd the Justice of his Cause against
Saul,

Saul, Absalom, and all those who had persecuted him unjustly, and that had regard to his Repentance, and to his not forsaking the Service of the Lord. The Instruction we are to draw from thence is, that God is righteous towards him that is righteous, and pure towards him that is pure, but that He renders to the Wicked according to his Wickedness. *Lastly*, We must observe what *David* says of the unhappy State of the Wicked, which is, that when they are in Distress, there is none to deliver them; and when they cry to the Lord, He will not hear them; and this Consideration ought to be a powerful Motive to make us avoid Sin and hardness of Heart.

P S A L. XIX.

THIS Psalm has two Parts. In the *First*, *David* celebrates the Glory of God, which appears in the World, and particularly in the Heavens, and in the Sun. In the *Second*, He speaks of the Excellency of the Law of God; he prays God to pardon his Sins, to keep him from offending Him, and to sanctifie his Thoughts, his Words, and all his Behaviour.

After Reading the Psalm.

SINCE this Psalm declares two principal Means whereby God makes himself known to us, which are the Works of Nature, and his Word, let us make a good Use of each of them. Let us set our Selves to meditate upon the marvellous Works of the Lord, which instruct us so well concerning his Power, and his Wisdom, but particularly let us apply our Selves to the Reading and Meditation of his Word. Let us look upon it, as the sure and perfect Rule of our Beha-

Behaviour: Let us consider, that it was given us to enlighten and sanctifie us; that the Fear of the Lord procures an infinite Happiness to such as betake themselves to it; and that there is a great Reward in the Keeping of his holy Commandments. Let us also pray to God with *David*, that He would pardon all our Sins; that He would preserve us above all, from the Sins of Presumption; and that He would so govern our Thoughts and Words, that they may be always acceptable to Him.

P S A L. XX, and XXI.

TH E Subject of these Two Psalms is the same. In the *First*, The People of *Israel* pray to God, that He would preserve King *David*, and make him victorious: In the *Second*, That People praise God, for having delivered their King, and for the Victories He had been pleased to grant him; *David* prays for his Prosperity, and for that of the People of God.

After Reading the Psalms.

IT appears by these two Psalms: *First*, That a Nation should pray for the King or Prince that God has set over them, and interest themselves in the Advantages and Deliverances which God grants to their Governours. *Secondly*, That that which makes the Glory and Safety of the People, and of Kings, is, the Favour and Protection of God; that it is to that Favour, and not to their own Strength and Power, they are to attribute the Victories, and the good Success they meet with; and therefore that Kings, and their Subjects, ought to labour above all Things to render God favourable to them. *Thirdly*, These Psalms teach us, that God blesses and defends

defends just and pious Kings, who call upon Him, and trust in Him: Whereas He throws down and destroys unrighteous Princes, and especially such as oppose the Establishment of his Kingdom, and the Designs of his Providence.

P S A L. XXII.

DAVID complains that God had abandoned him to the Violence of his Affliction, and to the Fury of his Enemies. He shews nevertheless, a firm Confidence in God, and even praises Him for the Deliverance he expected from his Goodness, and exhorts all the Faithful to join with him in praising the Lord. You must observe, that this Psalm is Prophetical, and that it relates to the Sufferings and Kingdom of the *Messiah*.

After Reading the Psalm.

TO improve this Reading, we must consider this Psalm, *First*, As it relates to *David*, and, *Secondly*, to Jesus Christ. As to the *First*, We see by the Complaints *David* makes here, that the Persons whom God loves fall sometimes into a deplorable Condition, even so far, as to believe that God has forsaken them; but the Faith which *David* testifies in this Psalm shews us likewise, that we should never be discouraged under Afflictions; because the Lord will deliver his Children from them, and thereby give them cause to celebrate his Goodness. This Psalm contains a very plain Description of the Sufferings, and of the deep Humiliation of our Lord. Here we read those Words which He utter'd at his Crucifixion: *My God, my God, why hast thou forsaken me?* Here we see the blasphemous

phemous Expressions of the *Jews* against Him, whilst He hung upon the Cross. Here we see his Hands and his Feet pierced, his Garments divided by Lot, and the principal Circumstances of his Passion and Death. God was pleased that all these Things should be foretold by *David*, to the End, that when they happen'd to our Lord, He might thereby be acknowledged to be the *Messiah*. Thus we must deplore the Blindness of the *Jews*, who are scandalized at the Cross of Christ, whereas they ought to be convinc'd by it, that He is the *Messiah* whom God had promised. This ought likewise to strengthen us in the Belief we have, that Jesus is the Saviour of the World; the rather, because this Psalm sets before our Eyes, the Glory to which God has exalted Him after his Sufferings, and which He enjoys at present at the right Hand of his Father, and that his Kingdom is establish'd throughout all the Earth.

P S A L. XXIII.

DAVID represents the Paternal Care of the Lord towards him, under the Image of that of a Shepherd, who leads, feeds, and defends his Sheep; and he describes the Favours which he hop'd always to enjoy in the Communion of the Lord.

After Reading the Psalm.

THE happy Condition of the Faithful, who live in the Assurance of the Love of God, and under his Protection, is here set before our Eyes. *David* shews, by his Example, that they have never need of any thing; that God protects and comforts them; that He sup-
ports

ports them ; that in whatsoever State they be, He is with them, even in Death ; and that He heaps his Graces and Favours upon them, in causing them to live in his blessed Communion. This Psalm is very proper for the Consolation of true Believers ; and the Desire of Partaking in these precious Advantages, should teach us all zealously to embrace the Study of Piety.

P S A L. XXIV.

TH E Psalmist shews, that God reigns over all the World, and particularly over the Church ; he shews who are the true Members of the Church, and by what Marks they are known ; and he celebrates the Strength and Glory of the Almighty King.

After Reading the Psalm.

TW O Things are to be learnt here : *First*, That God, who created the Earth in the Beginning, is the Supreme and Almighty King thereof, and that his Glory and Power ought to be celebrated for ever. *Secondly*, That all sorts of Persons are not true Members of the Church, nor will be admitted into the Presence of the Lord, but only those that walk in Uprightness ; that are Sincere and Faithful in their Words, and all their Behaviour ; that avoid Fraud and Deceit, and call upon the Lord, and seek his Face. Observe carefully that which is said in this Psalm ; and since there be none, but those in whom these Characters are found, that can enjoy the Presence of God, set your Selves to the Practice of these Duties, and you will receive, as God has promised by *David*, *Blessing from the Lord, and Righteousness from the God of your Salvation.*

P S A L. XXV.

IN this Psalm, which is very Edifying, *David* implores the Favour of God with much Fervour; he beseeches Him, above all Things, to teach him his Ways, and to grant him his Fear, to pardon his Sins, and to deliver him from his Afflictions. In this Psalm there are very excellent Instructions, chiefly upon the Nature of Piety, and the Fruits thereof.

After Reading the Psalm.

THE Use that you are to make of this Psalm is, *First*, To lift up your Hearts to God, as *David* did, with Faith and Humility; to pray Him to fill you with his Knowledge; to teach you to walk in his Ways, and to grant you his Pardon for all the Sins you have committed. *Secondly*, You are to learn from hence, wherein true Piety consists, and what are the Advantages it procures us. King *David* has told us, that God teaches his Ways to the Meek; that He shews the Ways they are to choose, to them that fear Him; that to them He reveals his Secrets and his Covenant; that He delivers them from Evil, and heaps good Things upon them and their Posterity. Read and Meditate all these Things carefully, and apply your Selves often to the Lord in this excellent Prayer we have now read for your Consolation, and for strengthening you more and more in the Fear of the Lord.

PSAL.

P S A L. XXVI.

DAVID prays the Lord to support his Innocence; he says, he always avoided the Company of the Wicked; and that his greatest Pleasure was, to serve God in his Tabernacle; with these Dispositions, he hopes that God will not give him up to his Enemies.

After Reading the Psalm.

TH E first Instruction we have here is, That God chiefly regards our Integrity and Sincerity; that He searches and tries the Hearts; and that the only Means of obtaining God's Favour is, to live in Innocency, to walk in Truth, and to hate Vice, and the Company of the Wicked. Secondly, The Zeal that *David* shew'd to serve God in the Tabernacle, should stir us up to discharge the same Duty, with Purity and with Fervour, and to take the greatest Pleasure to go to his House, there to praise Him, and to meditate upon the Marvels of his Love. Thirdly, We ought also to pray to God with *David*, that He would preserve us from being like the Wicked, lest we should share with them in the Punishments that are prepared for them.

P S A L. XXVII.

KING *David* here shews the Trust he put in God, when he was in the greatest Dangers; his Zeal and Adherence to divine Service; and the firm Assurance with which he was fill'd, that God would never forsake him. In this Psalm there are noble Strains of Devotion, Faith, and Piety.

After Reading the Psalm.

IN this Psalm we see: *First*, That those who fear God, and trust in Him, have no Fear of Men; but are easy and immoveable, even when persecuted and reduced to a sad Condition. *Secondly*, That the most precious Advantage, and the sweetest Comfort we can enjoy, is to meet often in the House of God, there to praise and adore Him, and to receive the Testimonies of his Favour. *Thirdly*, That when God does stir us up, by the Motions of the Spirit, to seek his Face, we should lay hold of that Favour, and seek God with Sincerity, and with Zeal. *Lastly*, *David's* Assurance shews, that although we should be forsaken by all the World; yet God will never forsake us, if we depend upon Him; that nothing but our Trust in Him, and Hope in his Promises, can support us in the midst of the Troubles of this Life; and that therefore we ought to wait upon God only; being perswaded, that our Expectation shall never be in vain.

P S A L. XXVIII.

KING *David* prays God to defend him from the Malice of his Enemies, and from the Judgments that should fall upon them. He praises Him likewise for the Care He took of him, and trusts in his Assistance.

After Reading the Psalm.

WHAT we are to gather from the Prayers that *David* offered up to God in this Psalm is: *1st*, That in all our Wants we ought to call upon the Lord, lifting up our Hands
and

and Hearts to Him, to implore his Assistance. 2dly, That God hears those that appeal to Him ; but renders to the Wicked according to their Works ; and particularly, will destroy the double minded and deceitful Men, who speak Peace to their Neighbours, whilst their Heart is full of Rancour and Hatred ; and that He will likewise root out those, who take no heed to the Works of the Lord, nor learn from thence to fear Him. 3dly, We see in this Psalm, that God will always be the Shield and Strength of the Righteous, and the Protector of his People.

P S A L. XXIX.

H E R E is an Exhortation to acknowledge the Majesty of God, as it appears in all his Works ; and particularly, in Thunder and Lightning. The Prophet says likewise, that God will employ all his Power for the Good of his Children, and of his People.

After Reading the Psalm.

Y O U are to learn from this Psalm, to adore, with Reverence and Fear, the Majesty of God ; of which his Works are so many Witnesses. 2dly, This Psalm teaches us, that it is God that, by his Power, produces Thunder and Storms ; that He presides over these kinds of Events ; and that his Providence makes Use of them, to exercise his Judgments, and to make known his Greatness to Men. Thus we should take Occasion, from the Works of Nature, to acknowledge the infinite Power of God, and to reverence Him as the Master and Judge of the World.

P S A L. XXX.

IN this Psalm *David* returns solemn Thanks to God, for having deliver'd him, and for having made his Wrath give Way to his Mercy. He observes, that having forgot himself in Prosperity, God had chastned him, to bring him back to his Duty, and to make him call upon Him with more Zeal; and he vows, he will praise God for ever, because He had heard him.

After Reading the Psalm.

THIS is a Song of Thanksgiving, which is particularly adapted to Persons that have escaped some great Danger. Those whom God has thus deliver'd ought, in Imitation of *David*, to celebrate his Goodness, and to invite all Men to celebrate it with them; acknowledging, that *his Anger endureth but a Moment; in his Favour is Life*. But above all, we ought to observe what *David* says, *That when he was in Prosperity, he said, he should never be moved; but as soon as God had hid his Face, he was troubled*. And that it was then that he cry'd to the Lord, and was heard by Him. This shews us, that Men, and sometimes even the Righteous, forget themselves in Prosperity; but that God makes Use of Adversity, to bring them to a Sense of their Duty, and to oblige them to have Recourse to Him; and that then He is pacify'd, and will hear them. Let us carefully meditate upon these wholesome Lessons, to the End, that whether God grants us Rest, or whether He deprives us of it, we may make a good Use of it in the Condition wherein we find our selves.

PSAL.

P S A L. XXXI.

KING *David* prays the Lord, that seeing he trusted in Him, He would be pleased to defend him from the Evils he endured on the Part of his Enemies, and even from what he suffer'd by his nearest Friends; and being persuaded that his Prayer should be heard, he rejoices in the Deliverance which he expected from the Goodness of the Lord.

After Reading the Psalm.

WE see here, 1st, That the Children of God betake themselves to Him in all their Wants; and that they are never confounded in their Hopes. So we ought to imitate *David* in his Piety and Confidence in God, to recommend our selves continually to his Protection, and always have this Prayer in our Heart: *Into thy Hand I commit my Spirit; for thou hast redeemed me, O Lord God of Truth.* 2^{dly}, The Evils and Persecutions which *David* suffered, even from his nearest Friends, shew us, that if we should be reduced to the like Condition, we ought to bear it patiently; not to resent the Evils they do us, but to wait with Resignation for the Assistance of God. Observe, *Lastly*, in this Psalm, how *David* is transported with the Sense of God's Favours towards those that fear Him; and of the Greatness of those good Things He lays up for them. Consider this for your Comfort, all you that fear the Lord; and to encourage you more and more to obey and please Him, *O love the Lord, all ye his Saints; for the Lord preserves the Faithful: Be of good Courage, and He shall strengthen your Heart, all ye that hope in the Lord.*

P S A L. XXXII.

THIS Psalm teaches us, that the true Happiness of Man consists in the Pardon of Sins, and in the Purity of the Conscience ; and that this Favour is obtained by a sincere Confession of Sin, and a true Return to God. Afterwards *David* exhorts Men to make a good Use of this Doctrine, and to shun Hardness of Heart ; he threatens the Wicked with the greatest Misfortunes, and promises entire Happiness to the Righteous.

After Reading the Psalm.

WE must make the same Reflection upon the first Words of this Psalm, as *St. Paul* does in the *fourth Chapter* of the Epistle to the *Romans*, (to wit) that the Happiness of Man, and his Justification before God, consists in the Pardon of Sins ; and that this is the Favour to which we ought chiefly to aspire. 2dly, You have seen that, to attain such a happy Condition, you must have a clean Heart, and a pure Conscience ; that the Remission of Sins is obtain'd by sincerely confessing, and by forsaking them ; which, as soon as we do heartily, they are blotted out, and God grants us the Sense of his Grace. Remember well these Instructions, and improve the Exhortations given you by *David*, to avoid the Hardness of Sinners ; remember always, *That many Sorrows shall be to the Wicked ; but he that trusteth in the Lord, Mercy shall encompass him about ; and that those who are Righteous, shall rejoice and be glad in the Lord ; and all that are upright in Heart shall shout for Joy.*

P S A L. XXXIII.

DAVID exhorts the Righteous to praise God with Heart and Voice, from the Consideration of his Goodness, Righteousness, and Power, which appear in the Works of Creation, and of Providence. He represents next, that God sees all Things; that He examines the Actions of Men, and displays his Power for the Good of those that trust in Him.

After Reading the Psalm.

THAT we may make a good Use of the reading of this Psalm, we are to observe: 1st, That it is a most just and agreeable Duty to praise God; but that none but upright Men can discharge it; and that the Praise of God is only proper in their Mouths. 2^{dly}, That the Reasons for which we ought to praise God are, because He has created the World by his Almighty Power; because He governs it wisely and righteously by his Providence; and, *Lastly*, because He is the Protector of his People. 3^{dly}, That the People who have the Lord for their God, and whom He has chosen for his Inheritance, are entirely happy. 4^{thly}, Remember well these Words of the Psalm: *That the Lord looketh from Heaven; He beholdeth all the Sons of Men. From the Place of his Habitation He looketh upon all the Inhabitants of the Earth, and considereth all their Works;* and let the Consideration of the Presence of God, and of his infinite Knowledge, engage us to live righteously before Him. *Lastly*, Since David has told us, *That the Eyes of the Lord are upon those that fear Him, and upon them that hope in his Mercy;* let us observe from thence, that the true Way to have God favourable to us is,

is, to trust in Him, and to fear Him. Let us all beseech Him, that He would fill us with that Fear; and, with the Prophet, heartily make this Wish: *Let thy Mercy, O Lord, be upon us, according as we hope in thee.*

P S A L. XXXIV.

THIS is a Psalm of Doctrine and of Thanksgivings. *David* praises God for having delivered him, when he was discovered by the *Philistines* in the City of *Gath*. Then he represents the Care that God has of his Children, the Advantages which the Fear of God procures them, and the fatal Lot of the Wicked. All these Things are express'd in this Psalm, with a particular Strength and Beauty.

After Reading the Psalm.

THIS Psalm ought to be placed among the noblest and most edifying: *David* teaches us therein, both by his Instructions and Example, that when God grants us a Deliverance, or any other Favour, we ought not only to thank Him for it, but to invite other Men to praise Him with us. He teaches us, that the Lord never fails to hear and deliver those who call upon Him in their Distress; that He employs, even Angels for their Defence, and suffers them not to want any Thing. He shews us, that those who desire to be happy, should live in the Fear of the Lord, fly from Evil, do Good, and procure Peace. *Lastly*, He declares, that the Eyes of the Lord are over the Righteous; that if they are exposed to many Misfortunes, He delivers them from them all at the last; whereas He sets his Face against the Wicked for their Destruction. These are excellent Lessons, which

which you ought continually to bear in Mind, and have them always before your Eyes. For which Purpose, we exhort you to read often this admirable Psalm, and to make a constant Use of it for your Edification and Comfort.

P S A L. XXXV.

DAVID implores the Assistance of God against his Enemies, whose Malice, Injustice, Ingratitude, and Cruelty, he describes. He speaks of his Innocence, and of the Manner in which he behaved himself towards them: He threatens their Ruine; and blesses God before-hand for the Deliverance he expected from his Power and Goodness.

After Reading the Psalm.

WE may collect in general from this Psalm, that God defends good Men; that the Wicked, and such as persecute the Faithful, are exposed to his Vengeance; and that the Duty of the Righteous is, to rejoice in God, when his Glory is promoted by their Deliverance. But what *David* says here against his Enemies, must not be misunderstood; nor must we believe, that we are allowed to wish Evil to those who do it to us; or to rejoice, when any Evil happens to them. We are to consider, that the Enemies of *David* were Enemies to God himself; and that *David*, being a Prophet, and being expressly promised the Assistance of God, he might denounce Destruction to them; but that at the Bottom he did not wish it them; and that he was even afflicted at the Evil which did befall them, as he himself testifies in this Psalm. But we, above all, are to remember, that being Christians, we ought to love every Body;

to

to pray to God for those that hurt us; and to return them Good for it; following therein the Commands, and the Example of our Saviour.

P S A L. XXXVI.

DAVID does two Things in this Psalm: *First*, He describes the Impiety and Malice of the Wicked. *2dly*, He celebrates the Goodness of God towards his Creatures in general; and particularly, the Excellence of the good Things He bestows upon them that fear Him.

After Reading the Psalm.

HERE is represented to us: *First*, The Behaviour of impious and wicked Men; which is, that they fear not God; that they footh themselves in their Sins, instead of hating them; that they seek to hurt others, and have no Dread of Evil. *2dly*, We see here, that the Righteous have very different Sentiments; that they adore the Justice of God, which is manifested in all his Works; and that they are especially overwhelmed with Joy at the Sight of his immense Goodness, and the Favours He bestows upon them. The Use you are to make of this Psalm then is, to avoid the Sentiments of the Wicked, and to cleave to God by a sincere Love, and holy Fear, to the End that you may rejoice in Him with the Righteous, and say with *David*: O God, how precious is thy Goodness; the Children of Men hide themselves under the Shadow of thy Wings. We shall be satisfied with the Fatness of thy House, and thou shalt give us to drink of the Rivers of thy Pleasures.

P S A L. XXXVII.

TH E Design of this Psalm is, to shew that we should not be surprized if the Wicked are happy in this Life, and at the same Time good Men under Afflictions ; for, sooner or later, God fails not to deliver good Men, and to reward their Piety, and makes wicked Men feel the Effects of his Wrath. This Psalm contains admirable Instructions, and such as are very powerful to engage us to fear God, and to turn us away from Evil ; wherefore you ought to listen to the Reading of it with great Attention.

After Reading the Psalm.

TH E Substance of the Doctrine included in this Psalm is, that we ought not to envy the Happiness which the Wicked enjoy in this World, nor be scandaliz'd with the Afflictions of good Men ; but that we should always trust in God, and do that which is right ; since the Righteous are blessed of God, and that true Happiness is their Lot ; whereas the Prosperity of the Wicked is only imaginary, and not lasting, and we see them and their Posterity fall into Misery. We may also observe in this Psalm, that the Character of ill Men is, Injustice, Malice, Hatred of good Men, Pride, and Impiety ; but, on the contrary, good Men walk in Uprightness, are meek and humble, love to give, and to exercise Charity, and their Discourse is full of Wisdom and Edification. *David* assures us, that such Men are blessed and protected of God ; and that He spreads his Favour upon them, and their Posterity ; and this is commonly verified by Experience. Make a good Use then of these

ex-

excellent Instructions, and addict your selves constantly to Piety, since that is attended by so glorious Rewards.

P S A L. XXXVIII.

THIS is a fervent Prayer, in which *David* beseeches the Lord, not to correct him in his Anger. He complains of the Punishments he suffers for his Sins, and of his being forsaken by his Friends, and persecuted by his Enemies; and gives Tokens of his Humility, Piety, and Trust in God.

After Reading the Psalm.

WE should pray to God, as *David* does in this Psalm: *That He rebuke us not in his Wrath, nor chasten us in his hot Displeasure.* But we ought not to make this Prayer in the Belief or Fear of the Evils of this Life, but to the End that we may be delivered from the Punishments of the Life to come; particularly, Persons that are afflicted by Distempers, Grief, or otherwise, should consider well what *David* says in this Psalm; and look upon the Evils that befall them, though they be never so heavy, as the just Correction for their Sins, and to ask God Pardon for them. If they suffer from Men, they should imitate *David* in his Patience and Meekness; and expect, with Resignation, that God will deliver them, when He finds it proper for his own Glory, and their Good.

P S A L. XXXIX.

DAVID declares in this Psalm, that he had made a strong Resolution, not to offend with his Tongue, when he saw the Prosperity of
of

of the Wicked; and that he had overcome Temptation, by considering the Shortness of this Life, and the Vanity of the good Things of this World. He ask'd God Pardon for his Sins, and Deliverance from his Afflictions; and submits himself to those Chastisements that God had sent him.

After Reading the Psalm.

THIS Psalm contains an excellent Doctrine; which is, that the Way never to fall into Murmuring is, by not suffering our selves to be tempted, or led away, when we see the Prosperity of the Wicked; and frequently to represent to our selves the Shortness of our Lives, and the Vanity of the Labour and Occupations of Men. *David* teaches us, that God can put an End to our Lives when He pleases, and dispoil us of all our Advantages; that we are only Strangers and Sojourners here below; and that the sole Remedy of the Miseries and Vanity of humane Life is, to have all our Expectation in the Lord, to ask his Assistance, and Pardon of our Sins, and to submit our selves with Resignation to his holy Will; saying, when he afflicts us: *I became dumb, and open'd not my Mouth, because thou didst it.* These are wholesome Instructions, and such as we ought always to have before our Eyes.

P S A L. XL.

THE Prophet *David* praises God for the Deliverances and Favours he had received from his Goodness, and devotes himself to his Service; he says, that it is by Submission to the Will of God, rather than by Sacrifices, that he

D

hopes

hopes to be acceptable to Him. *Lastly*, He begs of God to be delivered from his Sins, and from his Afflictions.

After Reading the Psalm.

THE Instructions we meet with here are :
1st, That we ought to wait patiently for the Lord ; and that though He be slow for a while, yet He comes at last to the Assistance of those that hope in Him. *2dly*, That the true Happiness of Men consists in chusing the Lord for their Refuge, without seeking for it in the Things of the World. *3dly*, That the Goodness and Mercies of God towards us, are in so great Number, that we cannot reckon them, nor celebrate them as they deserve. *4thly*, That what God chiefly requires of us is, that we should submit our selves to Him without Reserve ; in saying : *Lo I come to do thy Will, O God, thy Law is within my Heart* ; and that we should publish his Praises and his Truth before all the World. We see in this Psalm, that that is the only true Service that is pleasing to God ; and that when we are in this Condition, we may call upon Him with a full Assurance of his Assistance. *Lastly*, It is to be consider'd, that *David* speaks here as the Type of *Jesus Christ* ; and that the Apostle applies to our Lord these Words : *Sacrifice and Offering thou didst not desire, mine Ears hast thou open'd. Then said I, Lo, I come to do thy Will, O my God.* In which we have new Motives to conform our selves to the Will of God, in Imitation of our Lord ; and to look upon Him as one, who, by the Oblation of his Body, has redeemed us, and consecrated us to God.

P S A L. XLI.

DAVID promises particular Blessings to those who behave themselves charitably towards the Afflicted ; and complains of the Hardness of his Enemies, and of his Friends too ; for saying, that God punish'd him, because of his Sins, and for wishing his Death. Here ends the *First Book of Psalms.*

After Reading the Psalm.

IN this Psalm, the Blessing of God is promised to those who have Compassion on the Afflicted: *David* assures them, that God will deliver them in their Calamities ; that He will heal them when they are sick and languishing ; and that He will preserve them, and make them happy in this Life. These Promises ought to inspire us with Sentiments of Charity and Compassion for the Unfortunate, and engage us to comfort them, and contribute to their Ease, as far as we are able. On the other hand, what *David* says of the Proceedings of his Enemies, shews us, that it is a great Sin to insult those that are miserable ; to wish Evil or Death to any one ; and to judge that all those whom God afflicts, are punish'd because of their Sins. Therefore we ought to avoid hard Heartedness, and rash Judgments, and to think always charitably of People in Affliction ; and especially of those in whom we observe Piety, and the Fear of the Lord.

P S A L. XLII, and XLIII.

THE Subject of these two Psalms are the same. *David* represents therein the lively Sorrow he felt, when he was removed from

the Tabernacle, by the Persecution of his Enemies; and the hearty Wishes he had made to return thither, to the End that he might serve God in it. He likewise describes the Alarms and Conflicts he had felt within himself; and how he had overcome them by trusting in the Help of the Lord.

After Reading the Psalms.

IN these two Psalms we are to consider with Attention, the Zeal and Affection holy Men have for the Service of God, their extream longing to go into his Temple, and the Assemblies of the Faithful; and the bitter Sorrow that pierces them, when they are deprived of that Comfort, and when they see the Wicked scoff at their Trust in God. Observe next, that *David* had been in exceeding Distress, having, as it were, sunk under the Scourges of God; in which Condition his Soul was distracted, and almost destitute of any Comfort; but that, nevertheless, his Faith had raised and supported him. This Example ought to strengthen the Righteous in their Afflictions, comfort them in their greatest Bitterness; and make them say with *David*: *Why art thou cast down, O my Soul? And why art thou disquieted within me? Hope in God; for I shall yet praise Him, who is the Health of my Countenance, and my God.*

P S A L. XLIV.

THIS Psalm was composed at a Time, when the People of *Israel* were under Affliction and Persecution; the People here make mention of the Wonders God had wrought, to bring their Forefathers into the Land of *Canaan*;

naan; from whence they promise themselves, that God would deliver them from the sad Condition they were in at that Time, and from the Persecutions to which they found themselves exposed.

After Reading the Psalm.

YOU must observe upon this Psalm, 1st, That as the *Israelites* acknowledged that it was by the sole Power and Favour of God, that their Fathers had been established in the Land of *Canaan*; 'tis also the same Favour that makes the Happiness and Security of Nations, and particularly of the Church. 2^{dly}, The Complaints the *Jews* made of their deplorable Condition shew, that in all Times the Church has been persecuted; and that God often permits his People to be deliver'd into the Hands of the Wicked, and the Faithful to be used as Sheep that are led to the Slaughter. 3^{dly}, This Psalm teaches us, that God proceeds after such a Manner, to try and purify his Church. 4^{thly}, We see here, that the Faithful, notwithstanding that God afflicts them, do not forget the Lord, nor forsake his Covenant; and that it is for this Reason, that He is always ready to come to their Assistance, and to hear them when they call upon Him in Time of Need.

P S A L. XLV.

THIS Psalm is a nuptial Song upon the Marriage of King *Solomon*, and contains a Description of the Glory of that Prince, and of his Consort; but it is likewise a prophetical Psalm, and relates to our Lord *Jesus Christ*.

After Reading the Psalm.

THIS Song is to be considered after two Ways: 1st, As it was a Psalm fram'd to obtain a Blessing from God upon the Marriage of *Solomon*, and upon his Kingdom. 2^{dly}, As it properly relates to *Jesus Christ*, the Husband and King of the Church. In this Psalm, there is express mention made of his Divinity, of his Unction, of his Power, of the Glory, and Duration of his Kingdom. This *St. Paul* likewise teaches us, in the *First Chapter of the Epistle to the Hebrews*, where he applies to our Lord the Words of this Psalm. And this obliges us to submit our selves to Him, as to our King and our God, to the End that we may share in the Blessings He pours down upon his Church, and upon all the Faithful.

P S A L. XLVI.

THIS is a Psalm of Thanksgiving, for the Assistance God granted his People, at a Time when they had been attack'd by several Nations.

After Reading the Psalm.

WE are to learn from hence, that God is the Protector of his Church, even then when Kings and Nations, who are represented in this Psalm by Floods and Torrents, are confederated against them, God renders all their Efforts useless, and powerfully delivers it. This is what the Church has always experienced; and it is also what *David* exhorts the Faithful to consider for their Comfort, and for strengthening their Faith.

P S A L. XLVII.

TH E Prophet exhorts all the Inhabitants of the Earth to praise God, and to adore his Majesty and Power, since the Lord, who had made a Covenant with the Children of *Israel*, was the King of the World; and that all the People ought to submit themselves to Him.

After Reading the Psalm.

TH I S Psalm engages us to praise God, and to celebrate Him with holy Transports, as being the King of the whole Earth; but above all, because He has chosen us to be his People, and his Inheritance. We must consider, that what we read in this Psalm, is to be applied to the Ascension, and to the Kingdom of *Jesus Christ* our Lord; and that the Calling of the Gentiles is foretold therein. And this is what obliges us yet more to submit ourselves to this Powerful and Glorious King, and to account it all our Happiness to belong to Him.

P S A L. XLVIII.

TH I S Psalm was composed, upon Occasion of a Deliverance that God had granted the City of *Jerusalem*; the Prophet here represents, how God had defeated the Councils and Attempts of the Kings, who had assaulted that City; and he describes the Strength of *Jerusalem*, and God's Protection of his People.

After Reading the Psalm.

TH E Reflexion we are to make upon this Psalm for our Instruction is, that the Church is often attack'd by Kings, and by Nations, who join together to destroy it; but that God watches over it, and renders all the Conspiracies of its Enemies useless, and turns them to their Confusion. This Psalm assures us very expressly, that the Church is the dearest Thing to God upon Earth; that He dwells in the midst of it; that He encompasses it with his Protection; and that He will always support it.

P S A L. XLIX.

TH I S is a Psalm of Instruction and of Doctrine, in which the Holy Spirit shews us, by several Considerations, that the Happiness of Man does not consist in the Riches and Honours of the World; and that therefore we ought not to set our Heart upon these Things, nor envy such as possess them; but that we should put our Trust in God alone, who can render happy, even after Death, those who place all their Hope in Him.

After Reading the Psalm.

LE T us remember well the Divine Lessons in this Psalm. The Holy Spirit teaches us here, that such as trust in their Goods and Riches, or that are puffed up with their Honours and Credit, are Madmen; He represents to us the Vanity and Folly of the Projects and Schemes laid by worldly Men, for the Glory of themselves and their Families. He shews us, that

that God overturns all their Designs; that Death robs them of all their Glory; that they become the Prey of their Graves; and that their Riches cannot redeem their Souls, nor secure them from Death. *Finally*, We see in this Psalm, that it is not so with those that put their Trust in God, since they are sure, that He will redeem them even from Death, and will take them to Himself. Great and Small ought to make good Use of these Instructions, as the Prophet exhorts all of them: Those who are Rich, or exalted in Honour, should remember them, lest they come to forget God, and be guilty of Pride; and People of a mean Rank, should learn from hence, never to envy those who abound in Glory, Riches, and Prosperity.

P S A L. L.

GOD speaks to his People in this Psalm, and declares, that He has no regard to Sacrifices, nor to external Worship; but that the Service which He requires, consists in praising and calling upon Him with Sincerity. He severely reproveth the Hypocrites, who pretend to serve Him, and yet give themselves up to Sin; He denounces his Judgments against them, and exhorts them to true Repentance.

After Reading the Psalm.

THIS Psalm is very instructive: It teaches us, that the Service of God does not consist in outward Duties, such as Sacrifices, and other Ceremonies of Religion; that indeed those Duties ought not to be neglected, since God has establish'd them; and that they are agreeable to Him when discharg'd as they ought to be; but however, that the true Worship which God requires

requires is, to serve Him in Spirit and in Truth ; to praise Him, to perform our Vows to Him, to call upon Him, and to do his Will. As for those who make us believe they serve God, and take his Covenant in their Mouths, and who nevertheless abandon themselves to Sin, and particularly to Injustice, Impurity, Deceit, and Slander ; we see here, that God cannot endure their Hypocrisie ; that He will certainly punish them for it ; and that if He does not do it presently, they must not imagine they shall escape his Judgment. Sinners, and false Christians, should mind this carefully, and improve it to their Advantage ; and all of us ought seriously to reflect upon this Psalm, to the End, that we may render to God such a Service, as may be acceptable to Him, and obtain his Favour towards us.

P S A L. LI.

THIS is *David's* Penitential Psalm ; he implores therein the Mercy of God with great Zeal and Humility ; he there makes a Confession of his Sin, and prays to God to renew him by his Spirit, and to restore to him Peace of Conscience, to the End, that having recover'd his Favour, he may praise Him, and become an Example to Sinners: He hopes God will approve his Repentance, and makes Wishes for the Good of *Jerusalem*, and of the People of *Israel*.

After Reading the Psalm.

THIS Psalm is one of those that are of the most general Use, and in which we may best observe the Motions and Characters of a true Repentance. The lively Sense that *David* had of his Sin ; the humble and publick Confession

feſſion he makes of it; his reſource to the great Mercy of God; the Fervency wherewith he prays that God would not only pardon his Sins, but likewise deliver him from them, and grant him his Spirit to purifie and renew him; the Promiſes he makes to return to the Ways of God, and by his Example, to bring Sinners to Conversion; and his ſtrong Belief that God will not reject his Repentance, are all very well worthy our Notice. It appears from this Pſalm, what is the Duty of Sinners, and particularly of thoſe that fall into great Sins; it is, humbly to acknowledge and confeſs them, and even publickly before Men, when it is neceſſary; to implore the Mercy of God with true Contrition; to beg of Him a ſincere Conversion, and the Aſſiſtance of his Spirit; and when we have received this favour from Him, to make uſe of it for our Advancement in Piety, and for the Edification of our Neighbour. This is the only Means to obtain Pardon for the Sins we have committed, and to procure to our Selves Peace of Conſcience, and a right Senſe of the Grace of God.

P S A L. LII.

DAVID denounces the Judgments of God againſt one of *Saul's* Counſellors, named *Doeg*, who, by his Slanders, had exaſperated *Saul* againſt him, and had cauſ'd the Death of a great Number of the Priests. This Hiſtory is related in the *xxiith* Chapter of the firſt Book of *Samuel*.

After

After Reading the Psalm.

WE may gather from this Psalm, that the Wicked, and particularly cruel Men and Slanderers, receive from God the Punishment they deserve; and that in general, those who trust either in their Riches, or in their Cunning, become Examples of the just Judgment of God; whilst He bestows his Favour on those that put their trust in Him, and walk in his Truth.

P S A L. LIII.

TH E Prophet does Two Things in this Psalm: *First*, He describes the great and general Corruption of Men, their Crimes, and their Impiety. *Secondly*, He threatens the Wicked with Divine Vengeance, and promises to the Righteous the Help and Deliverance of the Lord.

After Reading the Psalm.

TH E Complaints which *David* here makes of the Impiety of the Men of his Age, agrees with what we see practised in our Times. In which there are so few People who own God sincerely, and so many who live as if they believ'd there was no God: Therefore you must meditate well upon this Psalm, that you may preserve your Selves from this Corruption. Besides this, we are here taught, that if the Depravation of Men is extream, God will take Vengeance thereof; but, however, that in the worst of Times, there are always some faithful and righteous Men that fear God, and of whom God will likewise be always the Protector.

P S A L. LIV.

DAVID being in Danger of Falling into the Hands of *Saul*, to whom the People of *Ziph* had given notice, that he was retired into their Country; he prays God to defend him from those that sought his Death, and he promises to praise and bless Him when He shall have granted him his Prayer.

After Reading the Psalm.

IN this Psalm *David* does *three* Things: *First*, He implores the Assistance of God. *Secondly*, He shews a firm Reliance upon Him. *Thirdly*, He promises to praise Him for ever. Thus the Royal Prophet teaches us by his Example, that Prayer should always be our Refuge in the Time of Danger; that even when Men have sworn our Ruin, if we call upon the Lord with a pure Heart, He will protect us; and that when He has heard us, we ought to bless Him with all our Heart, and shew Him our Acknowledgments.

P S A L. LV.

DAVID being ready to fall into the Hands of his Enemies, represents to the Lord, the extream Danger in which he found himself; and comforts himself with the Hope that God would not forsake him, but would destroy those that sought his Ruine.

After

After Reading the Psalm.

TH E Example of *David* shews, *First*, That the Faithful may be persecuted by wicked Men, and even sometimes by those from whom they ought to have expected Assistance. *Secondly*, That in that Condition they should apply themselves to God with Confidence, and be assured that He will support them, and will restrain the Malice of those who pursue them unjustly. Only we must take care never to make any Imprecations against our Enemies, but to preserve our Innocence, casting our Care upon the Lord, being persuaded that He will deliver us, and never suffer the Righteous to be moved.

P S A L. LVI.

DAVID having been taken by the *Philistines* in the City of *Gath*, prays the Lord to have pity on him in that pressing Danger, and to his Prayer, joins Praises and Thanksgivings, which shew the great Trust he put in God.

After Reading the Psalm.

BY the Example of *David* we see, that in whatsoever Extremity the Children of God are, and that when even force and cunning are employ'd against them, they cannot be moved ; that their trust in God is so full, that they do not fear what Men can do unto them ; and that even before their Deliverance, they rejoice in the Lord, and pay Him their Vows and Thanksgivings. *David* assures us likewise, that the Sufferings of the Righteous are precious in the Sight of God, and that He puts their Tears into his Bottle ; which ought to inspire us with

a constant Adherence to Piety and Righteousness, and to endue us with great Patience in our Adversities.

P S A L. LVII.

DAVID flying before *Saul*, and being hid in a Cave, offers up his Prayers to God; in which he calls upon Him for his Help, and shews a strong Hope in his Protection.

After Reading the Psalm.

IN Imitation of *David*, we ought to betake our Selves to God, and hide our Selves under the Shadow of his Wings in our Distress, and be fully persuaded, that He will not fail to send us Help from Heaven, and to deliver us; but to have the same Assurance, we must be animated with the same Faith, and the same Holiness that *David* was; and after having experienc'd the Assistance of the Lord, praise his holy Name, and every where publish his Goodness towards us.

P S A L. LVIII.

THIS is a Complaint of *David* against wicked Judges, of whom he describes their Impiety, and hardness to Evil; he foretels also, that they should be quickly and entirely destroyed by Divine Vengeance. 'Tis probable that *David* means the Counsellors of *Saul*.

After

After Reading the Psalm.

THIS is a Psalm, which those who are in publick Offices should take good Notice of, because it teaches them, that if they do not administer strict Justice, the Vengeance of God will overtake them. And in general, we see here, that all those who harden themselves in their evil Ways, without hearkening to the Voice of God, are threatned with his Vengeance. We learn likewise from this Psalm, that Providence governs all things righteously; and tho' it lets the Wicked alone for a while, yet they will be obliged to acknowledge at last, *That there is a Reward for the Righteous, and that there is a God who judges in the Earth.*

P S A L. LIX.

DAVID being in Danger to be taken by Persons whom *Saul* had sent to his House for that purpose, represents to the Lord, the great Danger he had been in, and promises himself, that God would deliver him from his Enemies, and make them an Example to all the World.

After Reading the Psalm.

YOU must observe, that what *David* says in this Psalm, and some others, against his Enemies, is not said out of Hatred or Revenge; but being persecuted unjustly, and his Cause being that of God, he might, as a Prophet, denounce their Ruine. But it is not lawful for any private Person to make the like Prayers or Wishes. All that we are allow'd to do, when Men harm us, is, to wait for the Assistance of the Lord,

Lord, and to remain within the Bounds of that Moderation which Jesus Christ so expressly recommends to us, in ordering us to love our Enemies, and to bless and pray for them.

P S A L. LX.

Mention is made in this Psalm of the Wars and Calamities, to which the *Israelites* had been exposed, and of the Victories and Deliverances that God had granted them.

After Reading the Psalm.

IT appears by this Psalm, that if the Church be sometimes assaulted and afflicted, 'tis God who exposes it to such Trials, but that afterwards He is pacify'd, and that He delivers it by his Power and Goodness; and here we may learn in general, that God afflicts People for their Humiliation; that the Strength and Assistance of Man is but Vanity; and that there is none but the Lord who can help and deliver us in our Distress.

P S A L. LXI.

THIS is a Psalm of Prayer, and of Comfort. *David* prays the Lord to take him into his Protection; and shews a great deal of Joy and Gratitude in the Sense he had of God's Favour, and in the Hope of his Assistance.

After Reading the Psalm.

ALL that fear the Lord may join themselves to *David*, First, In praying to God, as he does in this Psalm, that He would be their Refuge, and secure them from Evil;

E

and,

and, *Secondly*, To rejoice in the Assurance of his Favour, and Sense of his Goodness, saying with the Prophet: *O God, I will abide in thy Tabernacle for ever: For thou, O God, hast heard my Vows: thou hast given me the Heritage of those that fear thy Name: Wherefore I will sing Praise unto thy Name for ever, that I may daily perform my Vows.*

P S A L. LXII.

DAVID testifies, that the Confidence he had in God made him perfectly easy; he shews, that we ought not to trust in Men, nor in worldly Goods, but in God alone, who is the Governour of all Things, and the Judge of all Men.

After Reading the Psalm.

DAVID teaches us, by his Example, that the true and only Means of enjoying Tranquillity is, to trust in God; and that when we depend upon Him, we fear nothing that Men can do to us. In the *Second Place*, he teaches us, that we ought never to trust in Men, since both Great and Small are Vanity it self; neither ought we to set our Heart upon the good Things of the World, nor become proud and haughty when we abound in them. *Lastly*, He declares to us very expressly, that God is the Judge of the World; and that He will render to every one according to his Works. These three Instructions, contained in this Psalm, are exceeding wholesome; and you ought to remember them well, that you may make them the Rule of your Thoughts and Actions.

PSAL.

P S A L. LXIII.

DAVID flying into the Wilderness of *Ju-dah* shews, that he longs for nothing so earnestly, as to be in the House of the Lord; and that the Sense of the Goodness of God fill'd him with an unspeakable Joy, and an immoveable Confidence against all the Attempts of his Enemies.

After Reading the Psalm.

THE Zeal with which *David* sought his God, when he was a Fugitive, and the Vows and Wishes he made, that he might enjoy the Presence of the Lord in his holy Tabernacle, shew us, that whilst we are Strangers and Sojourners in this World, there is nothing we ought more earnestly to desire, than to serve God in his House, and to behold his Face one Day in the Heavens. We see, moreover, by the Example of *David*, that the Sense of the Grace of God produces an unspeakable Pleasure in the Hearts of the Faithful, and that they fear no Evil whilst they are under his Protection. Thus you ought to cleave to God alone, by a sincere Love, and steady Confidence in Him, if you desire to be in that State of Joy and Tranquillity, which will render you at all Times compleatly happy.

P S A L. LXIV.

THE Psalmist entreats God to defend him from the Craft of his Enemies, and trusts in his Assistance.

After Reading the Psalm.

WE see here, how the Wicked often make use of Tricks and Devices to succeed in their Designs, and to destroy the Innocent; but that God preserves those who call upon Him, and trust in Him, from the Snares that are laid for them, and turns the Devices of ill Men to their own Confusion. This is a Doctrine, which ought to fill the Righteous with Joy and Confidence, and engage us to acknowledge the Goodness, Wisdom, and Justice of the Lord.

P S A L. LXV.

THIS Psalm has two Parts: In the first, *David* speaks of the spiritual Blessings which God granted to those that worshipped in *Sion*; and in the Second, of the temporal Blessings which God heap'd upon the Children of *Israel*; and particularly, of the Fruitfulness of the Land of *Canaan*.

After Reading the Psalm.

FROM hence we may gather these two Instructions: 1st, That as God was formerly worshipped in *Sion*, and there hearkened to the Prayers that were offered up to Him, He now receives every where favourably the Desires of all those that call upon Him, pardons their Sins, and loads them with his loving Kindness; which ought to make us take Notice, how happy we are in being Members of the Church of the Lord, and cause us to say with *David*: *Blessed is the Man whom thou chusest, and causest to approach unto thee, that he may dwell in thy Courts.* The second Instruction is, that it is God who governs

verns the World by his Power; and particularly, that it is He who provides Men with the Necessaries of this Life, in making the Land fruitful, and causing it to produce Bread for our Sustenance. This engages us to celebrate and praise his Name, and to thank Him as the Author of all the good Things we enjoy, and to make use of them for his Glory.

P S A L. LXVI.

THIS is an Exhortation to celebrate the Power of the Lord, and the Deliverance He granted his People, by bringing them out of Egypt, and from several other Dangers. The Prophet praises God afterwards for the Favours he had received of Him, and calls upon all good Men to join their Praises with his, and to learn, by his Example, to trust in God and to fear Him.

After Reading the Psalm.

THIS is a Psalm, that engages us to celebrate the Power and Glory of God; which appear particularly, by the wonderful Things He has done in all Times for the sake of his Church. 2dly, We learn there, that God, to prove the Faithful, abandons them sometimes to the Power of the Wicked, and that He causes them to pass thro' severe Trials; but that at last He delivers them, and grants them Rest. 3dly, The Example of the Prophet teaches us, that when God has delivered us from any Danger, we should thank Him for it, declare his Goodness, and stir up our Neighbours to praise Him with us; but above all, we should faithfully discharge the Vows and Promises we made Him in our Distress. 4thly, We ought to take

great Notice of these Words in the Psalm: *If I regard Iniquity in my Heart, the Lord will not hear me.* They teach us, that God does not receive the Prayers of the Wicked; and that if we desire He should hear us, our Heart ought to be upright and sincere before Him.

P S A L. LXVII.

THE People of *Israel* pray'd to God to bless them, and to grant his Knowledge, and the Effects of his Grace, to all the People in the World.

After Reading the Psalm.

THE Use we are to make of this Psalm is, to look upon the Blessings of God as the Spring of all the Temporal and Spiritual Goods, which may contribute to render us happy, and to pray continually to Him, saying: *God be merciful unto us, and bless us, and cause his Face to shine upon us.* And we ought to put up this Prayer, not only for our selves, but also for all People; that God would enlighten them with his Knowledge, and that his Name may be praised by all the Nations.

P S A L. LXVIII.

DAVID celebrates the Power of the Lord, of which He had been pleased to give Proofs, by destroying the Enemies of his People, by leading them in the Wilderness, and by bringing them into the Land of *Canaan*, where that People enjoy'd perfect Prosperity under the Protection of God. This Psalm is partly prophetical; and there are several Things in it that relate to *Jesus Christ*, to his Kingdom, and to the Times of the Gospel.

After

After Reading the Psalm.

WE learn in general from this Psalm, that God has, in all Times, display'd his Power in Favour of his People, by protecting them against their Enemies, and showering down his Mercies upon them. This is what He has done for the Christian Church, as well as for the Children of *Israel*; by which we may be assured, that the Church shall always subsist, in spite of all the Attempts of the World and the Devil. There are two remarkable Prophecies in this Psalm; one, about the Ascension of *Jesus Christ*, and the Gifts He would shed upon Men; the other, about the Calling of the Gentiles. The Holy Ghost foretels, that Kings, and the most distant People, shall come and worship the true God. The first of these Prophecies was accomplished, when our Lord ascended to Heaven, and sent the Holy Ghost. And the second, was so when several Nations were converted by the preaching of the Gospel; but it will be accomplished after a more perfect Manner in the latter Days; and this ought to be the Subject of our Prayers, our Hopes, and our Thanksgivings.

P S A L. LXIX.

DAVID being overwhelmed with the Violence of his Afflictions, prays the Lord to have Compassion on him, and deliver him. He complains of the Cruelty of his Enemies, and denounces their Ruine; he concludes his Psalm with Praises and Thanksgivings. In this Psalm, *David* speaks as a Type of *Jesus Christ*.

After Reading the Psalm.

DAVID teaches us, by his Example, that the Children of God are sometimes reduced to so deplorable a State, that it seems as if there were no more Hope for them; but that, however, in the midst of their greatest Distress, they still hope in God; that they fervently call Him to their Assistance, with Humility, and Trust in Him; and that, even before He delivers them, they praise Him, and give Him Thanks for the Help they are sure to receive from his Goodness. This Psalm teaches us besides, that the Faithful are often exposed to the Hatred and Contempt of the World, because of their Zeal for the Glory of God; but that they suffer it all patiently, and in the Spirit of Meekness. In particular, we are to consider, that if *David* denounces Curses to his Enemies, he does it as a Prophet; and that what he says, are Predictions, and not Imprecations and Wishes. And therefore what we have read will not justify us in wishing Evil at any Time to any Person whatsoever. Lastly, We are to observe, that the Apostles apply to *Jesus Christ* several Things contain'd in this Psalm; here we see his Zeal for the House of God, and some Circumstances of his Passion; as the Contempt to which he was exposed; the Gall and Vinegar that was offered to Him on the Cross; and the fatal End of *Judas*: All which tend to confirm, that *Jesus Christ* is the Messiah promised by the Prophets.

P S A L. LXX.

DAVID, being pursued by his Enemies, prays the Lord to come to his Assistance.

After Reading the Psalm.

THIS Psalm teaches us, that God comes to the Help of such as are unjustly persecuted; that the Expectation of the Righteous in their Afflictions, is never vain; and that they have Reason at last to rejoice, and celebrate his Deliverance.

P S A L. LXXI.

KING *David* writ this Psalm in his old Age, and probably upon the Rebellion of his Son *Absalom*. He beseeches God to deliver him, and to cause him to tast of the same Goodness, of which he had felt the Effects from his Youth. He complains of the Insults and Cruelty of his Enemies; and being assured that God will protect him, he is fill'd with a holy Joy, and vows he will bless Him for ever.

After Reading the Psalm.

YOU may learn from hence, That those who trust in God are never confounded; and that they may betake themselves to Him under all their Wants, with a perfect Assurance of his Help; but that they may be inspired with such a Confidence, they must have the same pious Sentiments as *David* shews in this Psalm. Moreover, according to his Example, you should meditate upon the Favours shewn

to

to you, even from your Youth, and be thankful to Him for them; and this is more especially the Duty of those Persons, who, like *David*, are in an advanc'd Age. If God delivers you from any Dangers, join with this holy Prophet, in relating the Wonders and Goodness of the Lord, and saying: *O God, who is like unto thee? Thou which hast shew'd me great and sore Troubles, shalt quicken me again.* And in whatever Condition you are, bless his holy Name for all Things, and never leave off celebrating his Glory, and publishing his Mercies.

P S A L. LXXII.

THIS Psalm was composed when *Solomon* was established King; and contains the Vows, by which *David* prays to God, to give his Son *Solomon* the Wisdom and Righteousness necessary for him. We see here likewise, a Description of the Glory and Extent of *Solomon's* Kingdom, and of the Happiness his Subjects should enjoy. What is here said, relates to the Kingdom of *Jesus Christ*: And this concludes the *Second Book of Psalms*.

After Reading the Psalm.

TH E R E are two Things to be considered upon this Psalm: *First*, The Prayers that *David* made for the Prosperity of *Solomon* teach us, that the People, and Kings themselves, ought to desire of God, that He would grant to those that govern, Justice, Wisdom, Clemency, and all other Gifts that are necessary for them; and to the End, that a Nation may be happy, and be well governed, 'tis not enough that they live in Plenty, but that Justice should be especially administred among them; that

that the Wicked should be punished, and good Men protected. Secondly, It is to be observ'd, that most of the Things mentioned in this Psalm, do agree more perfectly to the Kingdom of *Jesus Christ*, than to that of *Solomon*; since *Jesus Christ* is that Glorious King, who was to reduce the most distant People to his Subjection; whose Kingdom was to last to the End of the World, and under whose Government Men are to enjoy a compleat Happiness, and be loaded with the most precious Blessings of Heaven. Thus we have in this Psalm the Description of our own Happiness; and therefore we ought to have in our Lips the Praises wherewith *David* concludes this Song: *Blessed be the God of Israel, who only doth wondrous Things. And blessed be his Glorious Name for ever; and let the whole Earth be fill'd with his Glory; Amen, and Amen.*

P S A L. LXXIII.

THE Prophet *Asaph* represents in this Psalm, that seeing the Prosperity of the Wicked, and the sad Condition of good Men, he had been much shaken by that Temptation; but that after having considered the Ways of the Lord, he had discovered, that the Prosperity of the Wicked led them to eternal Misery; from whence he concluded, that all his Happiness consisted in cleaving to the Lord only. This is a Psalm, upon which we ought carefully to meditate, because of the Instructions and Incitements to Piety contain'd in it.

After Reading the Psalm.

THIS Psalm teaches you, how you must judge of the Prosperity of the Wicked, and Afflictions of the Righteous: It is, that we ought

ought never to believe, that wicked Men, who live happily in this World, and who enjoy all their Wishes, shall escape unpunish'd ; nor that the Righteous, tho' unhappy and afflicted, shall serve God in vain. *Asaph* has taught us, that to resist this Temptation, which is a very dangerous one, we must meditate upon the Word of God, and the Ways of Providence ; and that then we shall find, that the Felicity of worldly Men is vain, and of a short Duration ; and that they are set in slippery Places, from whence they fall suddenly into Precipices. Wherefore never envy them, nor forsake the Fear of the Lord ; but cleave to Him more and more, by a lively Faith, and by such Sentiments of Love and Confidence, as *Asaph* expresses, when he says: *I am continually with thee ; thou hast holden me by thy Right Hand ; thou shalt guide me with thy Counsel, and afterward receive me to Glory. Whom have I in Heaven but thee ? and there is none upon Earth that I desire besides thee : It is good for me to draw near to God.*

P S A L. LXXIV.

THIS Psalm was composed upon the Occasion of the Ruine of the Temple of *Jerusalem* ; and the Church of the *Jews* does two Things in it: *First*, It speaks of the Destruction and Burning of the Temple, and the sorrowful State to which it was reduced in its Captivity, being deprived of the Tokens of the Covenant of God, and of his Grace. *Secondly*, That Church implores the Assistance of the Lord, comforts it self with the Consideration of his Omnipotence, and the Deliverances he had formerly sent to his People.

After

After Reading the Psalm.

THIS Psalm obliges us to make these four chief Reflections: *First*, That the Church has been in all Times exposed to Persecution; and that therefore we ought not to wonder, if the Christian Church, be often deliver'd into the Power of its Enemies. *Secondly*, That as God, for the Punishment of the Jews, and the Abuse of his Service, had suffer'd their Temple to be burnt, and them to be led into Captivity; 'tis for the same Reasons that He takes away from his People, the Candlestick of his Word; and that when He thus afflicts his Church, his Design is to chastise it, to try it, and to purifie it. The *Third* Reflection is, that when God appears the most provok'd against his People, He does not quite forsake them, but always remembers his Covenant, and delivers them at last by his Power and Goodness. *Lastly*, This Psalm ought to teach us all to be, in the first Place, sensible of the Evils of the Church, and to pray continually for its Deliverance and Prosperity.

P S A L. LXXV.

DAVID praises God, that after divers Troubles, He had establish'd him in his Kingdom; he vows to govern it righteously, and to suppress the Wicked; he shews likewise, that it is God that disposes of all Things, who raises some, and abases others, and who, as Judge of the World, punishes the Wicked, and protects good Men.

After

After Reading the Psalm.

TH E S E are the Instructions we meet with in this Psalm ; that it is God who establishes and strengthens Kings, and gives Peace to their Countries ; that the Duty of Kings and Princes, and in general, of all Magistrates, is, to exercise Justice, to restrain the Wicked and the Proud, and to protect the Innocent ; that we must not become Proud in Prosperity, nor abuse the Power wherewith we are trusted ; that the Exaltation and Abasement of Men proceeds from God, who governs the World by his Providence, wisely, and righteously. And, *Lastly*, that God reserves a just and severe Punishment for the Wicked, but that He always gives Proofs of his Favour to good Men.

P S A L. LXXVI.

TH I S is a Song of Thanksgiving for some great Victory, that God had given to his People ; and an Exhortation to acknowledge the Power and Greatness of God.

After Reading the Psalm.

IN this Psalm we have a magnificent Description of the Power which God display'd in Favour of the People of *Israel*, when they were assaulted by powerful Enemies. From whence we may conclude, that He is, and always will be, the Protector of his Church ; and therefore, that we need not fear, either the Wrath or Power of Men. This it self ought to engage us to pay our Vows and Homage to
this

this great God, and to revere his infinite Power, as the Prophet does there exhort us.

P S A L. LXXVII.

DAVID describes the Greatness of the Afflictions he had undergone, and the Conflicts he had endured in himself, even so far, that he was afraid that God had rejected him for ever. He represents likewise, how he was comforted in that Condition, by meditating upon the Mercy of the Lord, upon his Promises, and upon the Wonders he had formerly wrought for the People of *Israel*.

After Reading the Psalm.

THIS Psalm is particularly adapted to Persons in Affliction. We see therein, that the Children of God are sometimes in extrem Anguish, and have great Conflicts in themselves, even to that Degree, that it seems to them as if God had forsaken them. But the Remedy against this Temptation is, to consider the great Mercy of the Lord, the Firmness of his Covenant, and the Marks He has given at divers times of his Love and Protection to his People.

P S A L. LXXVIII.

THIS is an Historical Psalm, in which we see an Abridgment of the History of the People of *Israel*, and of the Favours which God had granted to that People; of their Sins, and of the Punishment inflicted upon them by God. This History ends at the Time of King *David*.

After

After Reading the Psalm.

THIS Psalm, which was writ for the Instruction of the People of *Israel*, ought likewise to serve for ours. We may learn in general from thence, to preserve the Memory of the Favours of God; and that in particular, the Duty of Parents is, to teach them to their Children and Posterity. In the History of the People of *Israel*, of which this is an Abstract, there are these *Three* Things chiefly to be observ'd: *First*, The Favours of God, and his Support of that Nation. *Secondly*, The Sins of the *Israelites*, their frequent Murmurings, and their Ingratitude. *Thirdly*, The Chastisements that God inflicted upon them, not only in the Wilderness, but also in the Land of *Canaan*. All these Things ought to serve as Examples to us, and teach us incessantly to remember the great Goodness of God towards us; keep us from falling into Rebellion, and being guilty of Ingratitude, as the *Jews* were; and to dread the severe Judgments He pours upon those who abuse his Favours, by depriving them of the Tokens of his Covenant.

P S A L. LXXIX.

THE *Jews* complain in this Psalm, that the Idolaters had destroy'd the City and Temple of *Jerusalem*; and they beseech God to be pacify'd towards his People, and to take Vengeance of the Blasphemies and Cruelties of their Enemies.

After

After Reading the Psalm.

TH A T which is here said of the deplorable State of the City of *Jerusalem*, and of that to which the People had been reduc'd by the Cruelty of the *Babylonians*, is a memorable Instance to prove, that God does not spare his Church when guilty ; and that He punishes it sometimes with great Severity. This Psalm teaches us likewise, that when the Church is persecuted, we should implore the Mercy of God in its behalf, and endeavour to turn away his Wrath by our Repentance ; that God is at last reconciled to his Church, and that He pardons it for the Glory of his Name, and to stop the Insults and Blasphemies of its Enemies.

P S A L. LXXX.

TH E *Israelites* represent the extream Desolation in which they found themselves ; they intreat the Lord to come and deliver them, and to remember the Covenant He had made with his People ; and they promise Him to be converted, and to bless his holy Name.

After Reading the Psalm.

TH E R E are two Things to be observ'd in this Psalm for our Instruction: The *first* is, the Desolation of the *Jews*, and the sad Condition they were in at that Time ; upon which we ought to consider, that if these Things happen'd to the *Jewish* Church, we ought not to wonder if the *Christian* be afflicted and persecuted ; especially since Jesus Christ has foretold that it should be so. The other Thing remarkable

F

markable is, that in the Time of Calamities and Sufferings, we must apply our Selves to God, to be restored to his Favour ; and that the true Way to put a stop to his Wrath is, to be converted to Him, and to vow never more to depart from the Obedience which we owe Him.

P S A L. LXXXI.

THIS Psalm was composed to praise God in the Feasts which the *Jews* celebrated. God speaks to his People in this Song, and reproaches them, that notwithstanding He had given them his Law, they were fallen into Rebellion. The Lord testifies the earnest Desire He had that this People should obey Him ; to the End, that He might shower down his Blessings upon them.

After Reading the Psalm.

THIS Psalm should first excite us to praise God, and to render Him our Homages publickly and zealously ; now since this Duty does not less concern Christians than *Jews* ; and that if God did shew considerable Favours to the *Jews*, by bringing them out of *Egypt*, and giving them his Law, He has done incomparably greater Things for us, in Redeeming us by Jesus Christ his Son, and giving us the Knowledge of his Gospel. In the next place, we may observe very plainly in this Psalm, that God is always disposed to load Men with his Favours ; that He offers them his Grace ; that He desires nothing but their Welfare and Salvation ; and that if Men are miserable, 'tis only their own Fault, and because they will not hear his Voice, but harden their Hearts wilfully. What God says in this Psalm, teaches us likewise, that when

when Men refuse to hearken to Him, and choose to follow their own Inclinations, rather than obey Him, He abandons them to their Hardness, and deprives them of the Effect of his Love.

P S A L. LXXXII.

THIS is a grave Remonstrance, directed to Magistrates and Judges. The Prophet exhorts them to exercise Justice with Uprightness, and therefore represents to them, that God was in the midst of them; that altho' they were exalted in Authority, they were but mortal Men; and that God, who was the Judge of the World, would judge, and render to them according to their Works.

After Reading the Psalm.

JUDGES, Magistrates, and all that are in Authority, ought to consider seriously the Subject of this Psalm; which is, that God having established them for the Administration of Justice, He is present at their Judgments; that so their Duty is, to do Right to every one, without respect of Persons, and above all, to protect the Weak and Innocent when oppress'd. For which cause they ought to remember, that altho' they are set above others, yet they must die one Day like all the rest of Mankind, and that then they shall appear before the Supreme Judge, to give an Account of all their Actions.

P S A L. LXXXIII.

TH E neighbouring People of the *Israelites* being gather'd together to make War against them, the Prophet entreats the Lord to destroy those People, as He had formerly destroy'd the Kings that assaulted the Children of *Israel*.

After Reading the Psalm.

WE may make these Two Reflections upon this Psalm. *First*, That as God formerly permitted the People bordering upon the *Israelites*, to unite themselves against them; He suffers also, for reasons of Wisdom and Justice, that his Church should be exposed to the Assaults of a great Number of powerful and formidable Enemies. *Secondly*. That God defeats the Contrivances of those who seek the Ruine of his Church, and that He supports it against all the Oppositions, and all the Attempts of its Enemies.

P S A L. LXXXIV.

TH E Prophet being remote from the Tabernacle, fervently desires to come near it; he celebrates the Happiness of those that could go into it at all Times, and declares he would prefer that Happiness, before all the Advantages of the World

After Reading the Psalm.

TH A T which is chiefly to be consider'd here is, how tender and sincere is that Love which the Faithful bear to the Service of God.

God. The fervent Devotion that *David* shews here, teaches us, that there is nothing we ought to wish with so much Earnestness, as to serve God in Spirit and in Truth; that this is the greatest Happiness, and the sweetest Comfort we can enjoy in this World; that it is better to pass one only Day in the House of God, than to possess all the Advantages of the Earth; since *the Lord will give Grace and Glory; and will withhold no good thing from them that walk uprightly.*

P S A L. LXXXV.

TH E *Israelites* having been deliver'd from some great Calamity, returned Thanks to God for having been reconciled to them, and pray Him to finish their Re-establishment; they promise Him an inviolable Fidelity, and hope that He will shower down his Blessings upon them.

After Reading the Psalm.

IN this Psalm we have two principal Instructions: The *First* is, that God makes his People feel the Effects of his Wrath for the Punishment of their Sins; but as soon as He sees his People humbled, He is appeas'd, and they are deliver'd. The *Second* is, that the End which God proposes to himself therein is, to bring Men back from their Wandrings; that his Deliverance is always near them that fear Him; and that He pours upon those his most precious Blessings, both temporal and spiritual.

P S A L. LXXXVI.

DAVID finding himself in great Danger, does zealously call upon the Lord; he begs of Him above all Things his Knowledge, his Fear, and Grace to walk in his Ways; and he beseeches Him to deliver him from his Enemies, according to his Mercy and Promises.

After Reading the Psalm.

THIS Prayer teaches us: *First*, That when we are in Affliction and Distress, we should call God to our Aid, with a firm Confidence in his Mercy, and in his Power, which He always displays over those that ask it. *Secondly*, We ought above all Things to beg of God Grace to walk in his Ways, and continually to make this Prayer to Him: *Teach me thy Way, O Lord, I will walk in thy Truth: Unite my Heart to fear thy Name.* *Thirdly*, We ought also, in Imitation of *David*, to celebrate God with all our Heart, and always glorifie his holy Name, acknowledging, that *He is full of Compassion, and Gracious, Long-suffering, and plenteous in Mercy and Truth,* and always ready to give Tokens of his Favour to those that serve Him.

P S A L. LXXXVII.

THE Prophet describes the Glory of *Jerusalem* and of *Sion*, and foretels that all the Nations should admire the Happiness of that City, and of the People of God, and should wish to partake of it. This Psalm is properly suited to the Christian Church, and the bringing in of the Gentiles is there plainly described.

After

After Reading the Psalm.

THIS Psalm shews the Glory of the Church of *Jesus Christ*: The Holy Ghost foretels therein, that the Pagans, and the most distant Nations, should be one Day admitted into the divine Covenant, and number'd among the Worshipers of the true God. This is what has happen'd by the Coming of our Lord *Jesus Christ*, and is that Happiness which we our Selves enjoy, and for which we ought to return continual Thanks to God.

P S A L. LXXXVIII.

THE Prophet, who composed this Psalm, seems to be fallen into the deepest Affliction, and almost deprived of all Consolation; he represents therein the Violence and Duration of his Sufferings, the Terrors with which he was agitated, and complains that God did not hear him, though he call'd upon Him with great Fervency.

After Reading the Psalm.

THE Reading and Meditation of this Psalm is very proper for those that are overwhelmed with deep Sorrow. The Example of the Prophet, who speaks here, may convince them, that the Saints have undergone the like Trials; that they have seen themselves, as it were, forsaken and deprived of all Comfort, so that it seem'd to them as if God had pursued them in his Wrath, and loaded them with his Scourges, and that from their Youth, and for a very long Time. Wherefore, those that fear God should not lose all Courage when they find themselves

afflicted without, and even troubled within, for want of Comfort, and by the Terrors they fear in their Soul; but they ought to represent to God their sad Condition, and wait with Patience for his Consolation, which He will not fail to give them in his own time.

P S A L. LXXXIX.

THIS Psalm was composed at a Time when the People of God were afflicted. The Prophet here describes the Majesty, Power, and Goodness of the Lord, which appear'd in Delivering the Children of *Israel*, when He brought them out of *Egypt*, and in the Covenant He made with *David*, promising to establish his Throne, both in his Person, and in his Posterity. He next represents the Desolation, in which the Kingdom of *Judah* was at that Time, being despoiled of its Glory, and deliver'd into the Hands of its Enemies; and he implores the Compassion of the Lord.

Here ends the third Book of Psalms.

After Reading the Psalm.

THE Reading this Psalm, should stir up all Christians to declare the Loving-kindness of the Lord, his Power and Faithfulness, which appear in the Creation, in the Government of the World, and of the marvellous Things He has done in all Times for the sake of his Church; we are next to observe, that a People is perfectly happy when God favours them with his wholesome Presence, and is their Buckler, their Strength, and their Glory. What is here said of the Promises made to *David* and his Posterity, and the deplorable Condition to which the Descendants of that Prince were reduc'd, shews, that God

God protects Kings and Nations whilst they continue faithful to Him. But when they break his Covenant, He withdraws his Protection from them; but that, nevertheless, He does not forsake them entirely, nor does He chastise them but for their Conversion, and to bring them to Him. *Lastly*, Under all these Afflictions, whether general or particular, we ought, with the Prophet, humbly to entreat the Lord to remember his Covenant, and to consider our Unworthiness, since we are only weak and mortal Creatures before Him, and have nothing to expect but from his Power and Goodness.

P S A L. XC,

THAT you may rightly understand this Psalm, you must know, that God had declared, that all those of the Children of *Israel* who went up out of *Egypt* above the Age of *Twenty* Years, should die in the Desert, during the Space of the *Forty* Years they wander'd in it, as appears by the *Fourteenth* Chapter of *Numbers*. 'Twas upon that Occasion, and at the Time that abundance of the People died, that *Moses* made this Prayer to God. In it, he describes the Vanity and Miseries of Humane Life; he acknowledges that they were the Sins of the *Israelites* which had kindled the Wrath of God against them; and he beseeches Him to give his People the Grace to make a good Use of his Corrections, and seriously to consider the Vanities of this Life. *Lastly*, He begs of God the return of his Favour, and prays Him to be pacified towards them.

After

After Reading the Psalm.

THIS is a Psalm, which presents us with very wholesome Instructions. *First*, You may see in it what is the Vanity of Humane Life; that it is short, that it is ended at *Seventy* or *Eighty* Years, and that it is moreover attended with many Troubles and Afflictions. *Secondly*, *Moses* teaches us, that the Miseries of this Life, and Death it self, are the Consequences of Sin, and that when God pleases, He makes Man return to the Dust from whence he was taken; but above all, we ought to make a good Use of the Knowledge we have of the Vanity of this Life, and learn from thence, to become wise, and fear God. Let us beseech Him for this purpose, *that He would so teach us to number our Days, that we may apply our Hearts unto Wisdom.* Let us beg of Him likewise, that whilst we remain in this World, He would be pleased always to grant us his Grace, and at all times bestow upon us the Marks of his Bounty, so that we may pass this Life in Peace and Happiness. *Lastly*, The View of the Vanities of the present Life, should make us seek after a better, and aspire to that Immortality, which is prepared for us in the Heavens by Jesus Christ our Lord.

P S A L. XCI.

THIS Psalm is an excellent Description of the Protection with which God favours those who fear Him, and trust in Him.

After

After Reading the Psalm.

YOU may see in this Psalm, how happy those are that trust in God, and draw near to Him; the Prophet assures us, that God covers them with his Protection; that being near God, they are in Safety, and fear no Evil; that God defends them, and commands his Angels to keep them from all Dangers; that He loves them tenderly; that He delivers them when they call upon Him in their Distress, and heaps upon them all kinds of Blessings. These admirable Promises are very proper to comfort and encourage all such as fear God, and to fill them with an unspeakable Joy, and an immoveable Confidence. They ought likewise to stir us all up very strongly to renounce the World, to seek for all our Happiness in God alone, and to study only, and above all Things, to please Him.

P S A L. XCII.

THIS is a Psalm that was to be recited upon the Sabbath Day, and consists of two Parts. In the *First*, the Prophet celebrates, with great Zeal, and holy Joy, the marvellous Works of God. And in the *Second*, he admires the wise Conduct of Providence towards the Wicked, and towards good Men. He shews, that if the Wicked prosper for a while, they are rooted out at the last; whereas God crowns the Righteous with all sorts of Favours.

After

After Reading the Psalm.

SINCE we learn in this Psalm, that it is a noble Thing to praise God, and to declare his Goodness every Day, and every Night, let us discharge a Duty so just, and so agreeable, with Zeal, Joy, and Diligence. Let us next meditate upon what is said in this Psalm, of the Ways of Providence, and of the Conduct of the Lord towards good and bad Men; let us remember well, that if wicked and worldly Men flourish, and are happy, it is but for a little while; but that God destroys them utterly, and roots them out at last; that, on the contrary, He blesses the Righteous; that He secures their Happiness; and that He makes them prosper, grow, and bear Fruit in his Church, even unto their old Age. In all this, we have great Cause to praise the wise Providence of God, and to celebrate his Justice, and have powerful Motives to addict our selves continually to Purity and Innocence; to the End, that we may partake in those excellent Blessings, with which God rewards the Piety of his Children.

P S A L. XCIII.

THIS Psalm is a Song of Praise, in which the Prophet celebrates the Greatness of God, and the sovereign Power by which He rules over all Things, and particularly over his People.

After Reading the Psalm.

BY the reading this Psalm, we must acknowledge, that God rules with Glory and Magnificence over all the World, and especially
over

over his Church; that his Name is established in Righteousness; that his Power infinitely exceeds that of all Men; and that therefore He will reign for ever, for the Good and Advantage of his People, and of all those who serve and submit themselves to Him.

P S A L. XCIV.

THIS is a Prayer, in which the Children of *Israel* represent to God the sad Condition they were reduc'd to, by the Cruelty of their Enemies, of whom they describe the Insolence, Impiety, and Blasphemies. The Prophet adores the Wisdom and Goodness of God, in the Corrections wherewith He visits Men; and he foretels the Deliverance of the Righteous, and the Destruction of the Wicked.

After Reading the Psalm.

IN reading this Psalm, you may observe the Malice and Cruelty of the Wicked; and particularly, the Impiety of those Wretches, who, at the very Time they were committing their Crimes, perswaded themselves, that God did not see them, nor would punish them. You ought to abhor these impious Sentiments, and always consider, that God, who has form'd and created Men, knows all their Actions, all their Words, and all their Thoughts, and that He will be the Judge of them. You may observe next, the Usefulness of God's Corrections, which is express'd in these noble Words: *Blessed is the Man whom thou chastenest, O Lord, and teachest him out of thy Law.* Lastly, We are assur'd by this Psalm, that God will never forsake his People, and his Inheritance; and that,

that, sooner or later, He will take Vengeance upon those who insult and persecute the Faithful.

P S A L. XCV.

THIS Psalm has two Parts. In the *First*, the Psalmist invites the *Israelites* to praise God, and to adore his Majesty. In the *Second*, he exhorts them to obey the Voice of God, and not to imitate the Hardness of their Fathers, whose Rebellions in the Wilderness were the Cause of their being shut out from the Land of *Canaan*.

After Reading the Psalm.

THIS Psalm engages us to two Duties. The *First* is, to render to God, with Joy and Fervency, the Adorations and Praises which belong to Him, on account of his Power and Greatness; but above all, because He is our God, and that we have the Happiness to be his People. The *second* Duty is, to improve the Exhortations which *David* directs to the *Israelites*, not to harden their Hearts as their Fathers had done. Let us remember that these Words: *To Day, if you will hear his Voice, harden not your Hearts*; and those other: *That they shall not enter into my Rest*, do chiefly concern Christians; and so the Author of the Epistle to the *Hebrews*, in the *Third* and *Fourth* Chapters, applies them, where he bids us take Care, lest, by our Hardness and Rebellion, we should be excluded from the Rest of the Lord.

P S A L. XCVI.

THIS Psalm invites the *Israelites*, and all People, to bless, call upon, and worship the Lord, as the only true God; and to celebrate his Power, and submit themselves with Joy to his Government.

After Reading the Psalm.

THIS Psalm is particularly applicable to the Times of the Gospel; and the Spirit of God does here represent the Joy that Men would shew, when the Kingdom of our Lord *Jesus Christ* should be manifested, and that the Nations should be enlightned with the Knowledge of the true God. 'Tis therefore the Duty of us, Christians, to sing Psalms to our God, to bless his Name, to publish abroad his Deliverance, and the marvellous Things He has done for our sakes. Let us therefore continually render to Him the Homage and Glory that is his Due; let us present Him our Oblations; let us enter into his Courts; let us cast our selves down before Him with Joy, Respect, and with Fear; and let us shew, by our Obedience, that the Lord does truly reign over us; and that we make all our Happiness, and all our Glory, consist in belonging to Him.

P S A L. XCVII.

THIS Psalm is an Exhortation to celebrate the Majesty and Omnipotence of God, and the Glory of his Kingdom, and to rejoice in the Advantages which the Establishment of this Kingdom should procure to the Faithful.

After

After Reading the Psalm.

IN this Psalm, there is a very clear Prophecy of the Establishment of the Kingdom of God, and of the Destruction of Idolatry; and there may likewise be observ'd, the Effects which the coming of that Kingdom should produce, and the Joy which the Faithful would feel when it should be manifested; wherefore 'tis to us that the Exhortations contain'd in this Psalm, to praise God, and to celebrate his Power and Might, are directed. We ought likewise to learn from hence, that the principal Duty, and the chiefest Mark of those who worship God, and love Him, is, to turn away from Evil, as we are taught by this Exhortation: *Ye that love the Lord, hate Evil.* Lastly, This Psalm contains very excellent Promises in Favour of the Faithful, which are, that God preserves and delivers them; *That Light is sown for the Righteous, and Gladness for the upright in Heart.* Meditate continually upon these Things for your Comfort, ye that fear God: *Rejoice in the Lord, ye Righteous, and give Thanks at the Remembrance of his Holiness.*

P S A L. XCVIII.

THIS is an Exhortation to praise God for the Redemption He should send his People, and to rejoice in the coming of his Kingdom.

After Reading the Psalm.

TH E S E Exhortations to praise God, and to rejoice in the coming of his Kingdom, are directed to us Christians, since that God, by sending the *Messiah*, hath done marvellous Things:

Things: *He hath remembered his Mercy and his Truth; and all the Ends of the Earth have seen the Salvation of our God,* whose Kingdom has been made manifest. Let us rejoice then in the Lord, let us sing to Him with Transports of Joy, let all the Nations praise Him, and let those who know Him, bless Him for ever. And since his Kingdom is established among us, and that He is to judge the World in Righteousness, let us submit our selves to this Powerful and Glorious King; let us live happy under his Protection; and let us answer the invaluable Favour He has done us, in bringing us out of the Power of Darkness into the Kingdom of his dear Son.

P S A L. XCIX.

THIS Psalm, as well as the foregoing, was made to celebrate the Greatness of God, and the Glory of his Kingdom; and there is likewise mention made in it, of the Mercies God had shewn the *Israelites*, in the Time of *Moses, Aaron, and Samuel*, and upon divers other Occasions.

After Reading the Psalm.

HERE we learn the Duty of those, who have the Happiness to know God, and to be Subjects of his Kingdom; it is, to fear Him, to celebrate his Name, which is Great, Terrible, and Holy; and to worship, and humbly to prostrate our selves before Him. 2dly, We see in this Psalm, that God did formerly deliver the *Israelites*, when they return'd to Him; and that also He took Vengeance of their Sins, when they offended Him. This shews us, that God is always good and just to Men; that He

sometimes makes them feel the Marks of his Favour, and sometimes of his Justice, to engage them to fear, love, and serve Him faithfully.

P S A L. C.

ALL People are here exhorted to worship God, and to praise Him as their Creator, and to celebrate his Goodness and Truth.

After Reading the Psalm.

THIS Psalm teaches us two Things: The *First* is, that we ought to serve God, not with Constraint, but heartily, and with a holy Joy. The *Second* is, the Reason why we are oblig'd to serve Him in this Manner, which is, because He is our God; and that *we are his People, and the Sheep of his Pasture*; and that He guides us, and heaps his Favours upon us, not only those of Nature, but especially Grace, and gives his Church Tokens of his Goodness and Mercy.

P S A L. CI.

THIS is a Vow that *David* makes to govern his People righteously; and chiefly to punish and drive away the Wicked, to protect the Just, and to do good to them.

After Reading the Psalm.

IN this Psalm, we see what are the Duties and Sentiments of good Princes and good Magistrates; it is, to walk in Uprightness, to abhor Evil, and to apply themselves to govern their People with Justice; above all, they ought, in Imitation of *David*, to cut off the Impious
and

and Wicked, to drive from them the Slanders, the Proud, and Flatterers; and, on the contrary, to make much of upright and sincere Men, protect, and employ them in their Service. Persons in Authority ought to meditate upon this Psalm for their Instruction; and we ought, all of us, to pray to God, that He would inspire those that govern the People, with these Sentiments; since it is upon that, that the Happiness and Tranquillity of the Publick, and the Advancement of Piety, and of the Glory of God, does so much depend.

P S A L. CII.

THIS is a Prayer of the captive *Jews*, in which they represent to God the Desolation of *Jerusalem*, and their deplorable State, and they beseech Him to re-establish them. They likewise here describe their Trust in God, and the Hope they had, that God, who is always the same, and unchangeable in his Promises, would re-establish them in such a Manner, that all the Nations should admire the Happiness and Glory of *Sion*; and that the Posterity of the *Jews* might bless the Lord for ever.

After Reading the Psalm.

THERE are two Things to be consider'd in this Psalm: *First*, The sad Condition of the captive *Jews*, and their extreme Affliction; how the ancient *Jews* firmly trusted, that God would raise them, and that He would take Pity upon *Sion*; that He would re-establish it in a glorious State; that He would deliver the *Jews* from their Captivity, and manifest his Glory to all the Kings and Nations of the Earth.

Earth. We ought not to doubt but God will do the same Thing, and even after a more illustrious Manner, in Favour of the Christian Church ; and that the Time is coming, wherein his Glory and his Kingdom will appear in Splendour. This is also what we ought to desire above all things, and to ask of God in most fervent Prayers.

P S A L. CIII.

THIS is a Psalm of Praise, in which *David* blesses the Lord for all the Favours He had granted him, and for what He had done for the People of *Israel*. He celebrates here particularly, the great Goodness of Men ; the Mercy He shews in pardoning their Sins ; and his tender and constant Love to those that fear Him. *Lastly*, He invites all Creatures to praise with him the Name of the Lord.

After Reading the Psalm.

THIS is one of the most excellent Songs of Thanksgiving in all the Book of Psalms. *David* teaches us, by his Example, to bless God, not only with the Mouth, but with our whole Heart and Soul, for all his Benefits, and particularly for pardoning our Sins. The Prophet celebrates the infinite Mercy of God, who, knowing that we are but Dust, supports us, and does not render to us what our Sins deserve ; but he likewise teaches us, that this Goodness of the Lord, as Great as it is, does not extend it self but to such as fear Him ; that if God be moved with the same Compassion and Kindness, as a Father shews towards his Children, it is only towards those that reverence Him ; and that the Mercy of the Lord is only
upon

upon them that *keep his Covenant, and that remember his Commandments to do them.* Wherefore we ought to be of that Number, if we would share in the Mercy of our God. *Lastly,* That we may praise God worthily, let us join our selves to *David*, let us invite all Men, all the Angels, and all Creatures, to praise Him with us; and let us continually say, with Fervency, with Love and Gratitude: *Bless the Lord, O my Soul.*

P S A L. CIV.

DAVID adores and celebrates the Greatness of God, which appears in the Works of Creation, and in his Providence. He describes, in an admirable Manner, the Power, the Wisdom, and Goodness, by which God preserves and governs so many Creatures, as are maintain'd in the World; and he wishes, that God may be praised and blessed for ever.

After Reading the Psalm.

WHAT you are to learn from this Psalm is, to praise God for his marvellous Works; and upon that Account to consider, with great Attention, the Wonders with which the World presents us, so many different Creatures it contains, and that we see in the Heavens, in the Air, upon the Earth, and in the Waters; the Order that reigns among them, and the Manner by which God preserves and governs them; remember that God is the Author of all these Things; that it is by Him alone they subsist; and that as He has created them by his Power, He may also destroy them by his Will alone; but above all, remember that all these Creatures were made for Man,

and Man for God; that God has plac'd you in this World, and has made you capable of seeing so many Wonders, and of enjoying so many different good Things, to the End that you may know your Creator, that you may give Him the Glory, that you may thank Him for all his Kindnesses, saying continually, and with Hearts full of Gratitude: *O Lord, how manifold are thy Works! in Wisdom hast thou made them all: the Earth is full of thy Riches. The Glory of the Lord shall endure for ever: the Lord shall rejoice in his Works. Bless the Lord, O my Soul. Praise the Lord.*

P S A L. CV.

THE Prophet exhorts the *Israelites* to praise God, and to celebrate his Power, his Goodness, and his Faithfulness, and relates what God had done for their Fathers; the Covenant He had made with *Abraham*; what had happened to the Posterity of that Patriarch, and particularly to *Joseph*; the Arrival of *Jacob* in *Egypt*; the Persecution which the People of *Israel* underwent in that Country; the Plagues wherewith God smote the *Egyptians*; the Deliverance of the *Israelites*; their sojourning in the Wilderness; and, *Lastly*, their Establishment in the Land of *Canaan*.

After Reading the Psalm.

THE Relation made in this Psalm, of the Favours of God towards the People of *Israel*, shews us, *First*, That God always takes Care of his own; that in all Times He has wrought great Wonders in Favour of them; and that He is faithful and constant in his Covenant, and in his Promises; This ought to fill us with
Con-

Confidence in the Belief that God will do for his Church, and for his Children, what He did for his ancient People. *Secondly*, As the *Jews* return'd Thanks to God in this Psalm, for the good Things He had done for their Nation, it is no less fitting that we also should thank Him for the spiritual Blessings He has communicated to us, in making with us a new Covenant by *Jesus Christ*, in delivering us from the Captivity of Sin, of the Devil, and of Death, and in receiving us into his Church. *Lastly*, Observe well that God shew'd all those Mercies to the *Jews*, to the End *that they might observe his Statutes, and keep his Laws*, as it is said in the Conclusion of this Psalm; and acknowledge thereby, that the Design of God, in bestowing his Mercies on us, is, to engage us to love and fear Him, and to keep his Commandments.

P S A L. CVI.

THIS Psalm is a Relation, and a Confession of the Sins and Murmurings of the Children of *Israel*, after that God brought them out of *Egypt*, in the Wilderness, and in the Land of *Canaan*. We see likewise therein, the several Chastisements of God upon this People, and the Marks He gave them of his Goodness, in supporting and delivering them on many Occasions.

Here ends the Fourth Book of Psalms.

After Reading the Psalm.

THIS Psalm, which was put into Writing for the Edification of the *Jewish* Church, may likewise serve for ours; it contains three chief Matters that may be of use to us: *First*, There is a Confession of the Sins of the *Jews*, of
G 4
their

their Rebellions, of their Murmurings, and of their Ingratitude; from whence we may learn to confess our Sins before God, when we have offended Him, and even to confess the Sins of our Forefathers. 2dly, The Account of several of God's Judgments upon the *Jews*, shews us, that God does not suffer the Disobedience of Men to pass unpunish'd; that, above all, He punishes the Sins of those, whom He has received into his Covenant, and who abuse his Favours; and that when He corrects us, whether it be by general Calamities, or particular Afflictions, instead of Murmuring, we ought to acknowledge the Justice of his Chastisements, and be afraid to draw new ones upon us, by the Hardness of our Hearts. 3dly, We see in this Psalm, that God, out of his great Goodness, had supported, and even delivered the *Jews* upon several Occasions. By which we may observe, that God is infinitely Good; that He pardons Men as soon as they grow better by his Correction; and that He is always dispos'd to make them happy.

P S A L. CVII.

TH E Design of this Psalm is to shew, that the Providence of God puts Men upon several Trials, and exposes them to many Dangers, to oblige them to have Recourse unto God, to fear Him, and to celebrate his Goodness. This the Prophet exemplifies by what he says of those who wander in strange Countries, or are in Prison, or visited with Sickness; and by those that are also exposed to Storms and Tempests upon the Sea. He makes mention likewise of Famines, of Droughts, of the pulling down great Men, and exalting them of low Degree; and he shews, that God does all this with Wisdom and Justice, and for the Good of Mankind.

After

After Reading the Psalm.

THIS Psalm tends to teach us, that God does wisely dispense all that happens to Men; and that when they are Wandring, Captives, Sick, in danger of Perishing, afflicted with Famine, or in some other Manner, it is God that makes them pass through all those Trials, that He may oblige them to call upon Him, and have recourse to his Power and Goodness. This shews us, that the Duty of Persons in Affliction is, to apply themselves to God by humble and fervent Prayer. We are taught next in this Psalm, that when Men cry to God in their Distress, and turn to Him, He delivers them from all their Troubles. *Lastly*, We learn from hence, that those, who, by the Help of God, have escaped any great Sicknes, danger of Death, or other Afflictions, are bound to shew their Gratitude to Him, and to celebrate his Loving-kindness before all the World. This Psalm is very instructive, and ought to engage us seriously to reflect upon what happens in the World, and especially to our Selves; that we may learn from the Consideration of all these Things to fear God. That is the use we ought to make of this Psalm, and so we are advised in the last Verse, in these Terms: *Whoso is Wise, and will observe these Things, even they shall understand the Loving-kindness of the Lord.*

P S A L. CVIII.

DAVID praises God with great Zeal, he implores his Assistance, and promises himself that that will render him victorious over all his Enemies.

After

After Reading the Psalm.

THIS Psalm should, *First*, Inspire us with great Devotion, and an ardent Zeal to praise God, and to celebrate his Mercy and Truth. *Secondly*, It should fill the Saints with a firm Trust in the Help of God, and satisfy them, that those whom God loves shall always be delivered. *Thirdly*, *David* teaches us, that all the good Things which befall Men, proceed from God alone; that humane Assistance is but Vanity; and that therefore we ought not to fix our Hope but in the Lord.

P S A L CIX.

IN this Psalm *David* describes the Malice and Injustice of his Enemies, and denounces their Ruine.

After Reading the Psalm.

WHAT we may learn in general from this Psalm is, that as God protects good Men, his Curse does usually pursue the Wicked, and chiefly those who oppress the Innocent, and are hurtful to others; that this Curse does even cleave to their Posterity; and that the Evil which they have done or wish'd to others, often falls upon themselves. But you must not pervert this Psalm, nor imagine that you are allowed at any time to make Imprecations against any Body, nor to wish that the Vengeance of God should fall upon those you do not love. Consider, that if *David* speaks, as he has done in this Psalm, it was in Quality of a Prophet, and that he rather foretold than desired the Destruction of his Enemies; that he even return'd them Good

Good for Evil, as he himself says, and Love for Hatred; and that he is to be understood, as speaking only of the Enemies of God, and of great Sinners, such as was *Judas*, to whom some of these Curses are applied in the New-Testament. *Lastly*, Remember that the Character you bear, as Disciples of Jesus Christ, obliges you to love all Men, even your greatest Enemies, to pray for them with all your Heart, and to wish and do to them all the Good you can.

P S A L. CX.

THE Holy Spirit in this Psalm foretels, that the *Messiah* should be exalted to the right Hand of God, that he should be the King and High Priest of the Church, that he should gloriously establish his Kingdom, and triumph over all his Enemies.

After Reading the Psalm.

THE Use you ought to make of this Psalm, which is Prophetical, is, to take notice of the supreme Glory to which our Lord has been exalted at the right Hand of his Father, and to look upon Him, as being altogether both our King and High Priest, who has atton'd for our Sins. You ought likewise to admire the infinite Power of God, in the manner by which he has establish'd the Kingdom of his Son, and destroy'd our spiritual Enemies; and to rest assured, that He will one Day compleat their Destruction, and will reign for ever over the Church and his Faithful. *Lastly*, This Psalm teaches you your Duty; which is, that those, who, like you, are the People and the Subjects of this glorious King, ought to be a willing People,

ple, and render to Him willingly and joyfully the Service and Obedience He so justly requires of us.

P S A L. CXI.

TH E Psalmist praises God on account of his wonderful Works, and above all, for the Temporal and Spiritual Mercies He had bestowed on the People of *Israel*.

After Reading the Psalm.

YO U ought to join your Praises to those which *David* offers to God in this Song. You have yet more Reason than he had, to confess that the Works of God are Great and Wonderful; that He is Merciful, Righteous, and full of Compassion; that He has remembered his Covenant, and sent Salvation and Redemption to his People. Praise Him then for all these Things, with your whole Heart, and declare his marvellous Works before Men, and particularly in the Assembly of the Faithful. Remember likewise the Instruction that *David* gives us at the End of this Psalm, (to wit,) that true Wisdom, and true Happiness, is to fear God, and never forget this noble Sentence: *The Fear of the Lord is the Beginning of Wisdom: a good Understanding have all they that do his Commandments: his Praise endureth for ever.*

P S A L. CXII.

TH I S Psalm is an excellent Picture of the Holiness and Happiness of good Men.

After

After Reading the Psalm.

YOU may learn from hence, how to distinguish good Men, and to know their Happiness. The Marks by which one distinguishes them are these: They fear the Lord, they take a singular Pleasure in his Commandments, they are just and sincere, they do all their Business with Uprightness, they give Alms to the Poor; The Prophet teaches us next, that those who live thus are perfectly Happy; that God blesses them in their Posterity, and in their Possessions; that they enjoy perfect Tranquillity; that they fear no ill, always trusting in the Lord; and that their Righteousness, and their Memory, shall remain for ever. Let us carefully retain these Instructions, since they are so proper to teach us wherein Piety consists, and to encourage us to the Practice of it.

P S A L. CXIII.

THIS is a Psalm of Praise, and an Exhortation to declare the Glory of God, and the marvellous doings of his Providence, which appear in that He exalts and blesses whom He thinks fit.

After Reading the Psalm.

THIS is a Psalm which should stir you up to praise the Name of the Lord, and continue to publish his Glory. Celebrate above all Things that adorable Providence, which knows and governs all that is done here below, which raises and abases Men as it pleases; and learn from thence to fear God, to depend entirely upon
on

on Him, and to put your whole Trust in his Power, and in his Goodness.

P S A L. CXIV.

WE have here a noble Description of the Power which God display'd, when the *Israelites* came out of *Egypt*, when they pass'd the Red-Sea, and when the River of *Jordan* was dry'd up, at their Entrance into the Land of *Canaan*.

After Reading the Psalm.

YOU may make these Two Reflections upon this Psalm, *First*, That the Miracles which God formerly wrought in behalf of his People, at their coming out of *Egypt*, at their passage through the Red-Sea, and that over the River *Jordan*, are incontestable Proofs of the Power, Greatness, and Majesty of God; and that so you ought likewise to celebrate that infinite Power, and to fear that great God, whom nothing can resist. The *Second* is, That God has wrought for our Deliverance and Redemption, much greater Wonders than those mentioned in this Psalm; and that therefore we have more Reason than the *Jews* to exalt the Power and Goodness of our God, and to bless Him for ever.

P S A L. CXV.

THE *Israelites* pray to God to deliver them for the Glory of his Name. They represent the Vanity of Idols, the Folly of Idolaters, and the Happiness of those that serve and fear the true God.

After

After Reading the Psalm.

THIS Psalm teaches us Three Things ; *First*, That God takes care of his Church for his own sake, and for the Glory of his Name ; and that this likewise ought to be the Foundation of our Trust, when we direct our Prayers to Him. *Secondly*, What is said of the Folly and Stupidity of Idolaters, who worship dead Idols, and the Works of Mens Hands, engages us to return Thanks to God, for having delivered us from that Idolatry, and communicated to us the Knowledge of Himself. *Thirdly*, We see how happy those are, who worship God, and fear Him ; you have heard, that God is the Help and Buckler of all those that trust in Him ; that they are the Blessed of the Lord, who has made the Heavens and the Earth ; and that his Favours are extended to them, and all their Posterity. This should strongly excite you to fear God, to love Him, to praise Him, and to expect all your Happiness from his Blessing only.

P S A L. CXVI.

IN this Psalm, which is one of the most excellent Songs of Thanksgiving, *David* thanks God with great Zeal, Joy, and Love, for the Deliverances He had granted him, and for all the good Things he had receiv'd from Him.

After Reading the Psalm.

THIS is a Psalm which you ought to read and meditate upon continually : *David* here teaches us, that when God has heard and deliver'd us from some great Danger, that should
 stir

stir us up to love and bless Him. And we should particularly observe, with what Joy and Warmth the Prophet offers to the Lord his Blessings and Praises, and we should discharge this Duty with the same Zeal, by blessing his Name; and publickly performing our Vows in the Presence of all his People; by walking before Him all the Days of our Life; and by testifying our Gratitude to Him, by all possible Means. And this is what we much more ought to do for the spiritual Favours He bestows upon us, when He pardons our Sins, and delivers us from everlasting Death. Let all those who have receiv'd these precious Favours from Him, bless Him for ever, and let them say continually: *Return unto thy Rest, O my Soul, for the Lord hath dealt bountifully with thee. What shall I render unto the Lord, for all his Benefits towards me? I will take the Cup of Salvation, and call upon the Name of the Lord. I will pay my Vows unto the Lord, in the Presence of all his People. Praise the Lord.*

P S A L. CXVII.

THIS Psalm invites all the Nations of the Earth to praise God, because of his Goodness and Mercy.

After Reading the Psalm.

THIS Exhortation of praising God, which the Prophet directs to all People, properly relates to Christians, and the Times of the Gospel; let us then continually praise the Name of the Lord, and let us confess that his Loving-kindness is very great towards us, and that his Truth endureth for ever.

P S A L. CXVIII.

DAVID exhorts all the *Israelites* to celebrate the Goodness of God. He blesses Him with great Zeal, for having made him triumph over his Enemies. The People answer his Invitations by blessing the Lord, and praying for the Prosperity of *David*. The last Part of this Psalm relates to our Lord Jesus Christ.

After Reading the Psalm.

TH E S E Prayers that *David* pronounced, after that God had deliver'd him from all his Enemies, and which the *Jews* sung in their Feasts, should encourage us to render Thanks to God, not only for the Favours and Deliverances, whether publick or private, which He grants us ; but above all, for the Coming of our Lord Jesus Christ, and for the Establishment of his Kingdom. The Spirit of God signifies in this Psalm, that the *Messiah* should be rejected by the Chief of the *Jews*, and notwithstanding that, He should become the King and Head of the Church ; and this is what has been accomplished, when Jesus Christ was Crucified, and when, after his Resurrection, He ascended into Heaven. Let us celebrate the Power and Goodness of God, which have appear'd in this wonderful Work, saying with *David*, *This is the Lord's doing, it is marvellous in our Eyes. Blessed be he that cometh in the Name of the Lord. O give thanks unto the Lord, for he is Good : for his Mercy endureth for ever.*

P S A L. CXIX. 1,—32.

TH E CXIXth Psalm is an admirable Description of the Excellency of the Law of God, and of the Happiness of those that keep it. This Psalm is full throughout of a tender and fervent Devotion. It is intermixt with several excellent Prayers, and divers incitements to Piety: So that we shall reap much Fruit from it, provided we hear it with Attention and Devotion.

In the Verses we are about to read, *David* represents the Happiness of those who keep the Commandments of God. He testifies that his Intention and Desire is, to apply himself entirely to it, and he asks of God, with much Zeal, that He would give him the Grace to understand his holy Law, and to observe it continually.

After the Reading.

WE may learn from hence, that the greatest Happiness of Man consists in walking uprightly, in keeping the Law of the Lord, and in seeking his Testimonies with all our Hearts; that it is by this divine Law, that young People, and all Men, ought to regulate their Behaviour; and that those who do so, will never fall into Shame or Misery. Choose then, like *David*, the Commandments of God for your Portion; keep them in your Heart, let them be your Entertainment, take pleasure and rejoice in Meditating upon them, more than if you had all the Riches in the World; pray the Lord for that purpose, that He himself would teach you his Statutes, that He would open your Eyes,

Eyes, to the End that you may see the Wonders of his Law, and that He would make you know the Way of his Commandments, so that you may walk in them with Faith and Perseverance.

P S A L. CXIX. 33,—72.

DAVID earnestly beseeches God to give him Grace to understand and keep his Laws. He prays Him to support him by that means under all his Trials ; he declares that the Word of God was that which had strengthened and comforted him under all his Misfortunes. He confesses likewise, that it was good for him to have been afflicted, that he might learn to keep the Statutes of the Lord ; he protests that he will apply himself to them more and more ; that he had chosen the Law of God for his Inheritance ; and that he valued it above all the Goods and Advantages of the World.

After the Reading.

LET us enter into those pious Sentiments, so well expressed by *David* in this Part of the *cxixth* Psalm ; let us beg of God to teach us the Way of his Statutes, to give us understanding to keep them, and to walk in his Paths ; to turn our Hearts to his Obedience, and to turn them away from Vanity, from Covetousness, and from all Evil. Let us pray Him likewise, that He would make us always sensible of the Effects of his Mercy ; that He would support us in all Dangers ; and above all, that He would never deprive us of his Word. When we see wicked Men, that blaspheme God, and insult the Righteous, let us abhor their Impiety, and dread the Judgments that threaten them. Let us

strengthen our Selves in the Love of his Law ; let us take it for our Inheritance ; let us meditate upon it Day and Night ; let us seek the Company of those that fear God, and keep his Commandments ; let us learn from hence the Usefulness of Afflictions, and to adore the Wisdom and Goodness of God, who afflicts and chastises Men, that they may learn to observe his Word, which is to be preferr'd before all Goods and Riches, and every thing that is valuable in this World.

P S A L. CXIX. 73, — 104.

DAVID continues to shew his Zeal for the Law of God, and begs of Him the Favour to enlighten and comfort him. He declares that it was that Law which had been his Hope in all his Troubles ; that he had cleav'd to it more and more ; that he consider'd it as the most perfect Thing in the World ; that he lov'd it above all Things ; that it afforded him all the Understanding, and all the Wisdom which he wanted ; and that he found an unspeakable Pleasure and Sweetness in Meditating upon, and in Practising it.

After the Reading.

YOU see in this Part of the cxixth Psalm, the great Fruits that spring from the Knowledge and Observation of the Law of God. *David* shews us by his Example, that those who give themselves up to it, are never confounded ; that in their Afflictions they always meet with that Help and Comfort which is necessary for them. He represents, that the Evils which the Righteous suffer, are so far from making them forsake the Law of God, that they engage them to cleave

cleave to it more firmly. *Lastly, David* assures us, that this Law is the most perfect, and most excellent Thing in the World ; that those who are enlighten'd by this divine Light, surpass the most Prudent in Wisdom and Understanding ; and that all the Pleasures, and all the Delights of the Earth, are not comparable to the Pleasure and Sweetness we tast in the Knowledge and Love of this Law. God grant to all of us the Grace to enter into the same Sentiments, and confirm us therein yet more and more.

P S A L. CXIX. 105, — 144.

DAVID here speaks of the Usefulness of the Word of God, and vows to observe it all the Days of his Life. He shews, that God confounds the Wicked, and all those that depart from the right Way, but supports those that fear Him ; that the Righteous have nothing to apprehend from the Wicked, and that no Hurt can happen to them. He returns again to treat of the Excellency of the Law of God ; he testifies the Sorrow he had to see it broken ; protests he will always love it, and apply himself to it more and more, and beseeches the Lord to increase his Knowledge of it.

After the Reading.

LET us acknowledge with *David*, that the Word of God is a *Lamp to our Feet, and a Light unto our Paths* ; and since you are enlighten'd by this divine Light, walk in the Way which it prescribes, and say with the Prophet : *I have sworn, and I will perform it, that I will keep thy righteous Judgments* ; and beseech God, that He would give you the Grace to perform this Vow. Take the Law of the Lord for your per-

petual Inheritance, and let it be the Joy of your Heart; dread the Judgments which He causes to fall upon them who turn away from Him; and be assured, that He never forsakes those who walk in his Fear. Since his Commandments are so good and so excellent, beg of Him that He would teach you to know, love, and keep them; when you see the Law of God violated, have a lively Sorrow for it, and be moved with a holy Zeal; and as for your own part, love so much the more this holy Law, as you see others forsake it; and whether you be in Affliction, or in any other Condition whatever, let that be all your Pleasure, and all your Consolation.

P S A L. CXIX. 145,——176.

DAVID calls God to his assistance, prays Him to look upon his Affliction, and to defend his Cause against the great ones that persecuted him. He declares, that all his Desire is, to keep the Law of his God, and to praise and glorifie Him during his whole Life.

After the Reading

APPLY your Selves to God, to ask of Him, as *David* did, not only the Deliverance from your Misfortunes, but above all things, Grace to please and obey Him. Learn from hence, that God sees the Sufferings of those that belong to Him; and that He hears their Prayers; but He is far off from the Wicked, and will not deliver them. Observe from thence, that *there is great Peace to those who love his Law, and that nothing shall offend them*: Wherefore, pray Him to teach you his Statutes, and say always to Him, *Lord, let my Soul live, that it may praise thee.*

thee. I have gone astray from thee, like a lost Sheep, seek thy Servant, and I will not forget thy Commandments. To improve this Psalm, and to read it with Fruit, you must chiefly observe these *three Things.* *First,* The Excellency of the Law of God, and the admirable Effects thereof. *David* teaches us, that this divine Law is the most perfect; that it is a heavenly Light, and enlightens us; that it gives us Understanding; that it purifies and rejoices the Heart; that it supports us in Afflictions; that it gives an unspeakable Peace to the Conscience; and that it is infinitely better than all the Treasures, and all that is most Valuable in this World. *Secondly,* This Psalm describes the Marks by which we may discover good Men. They are sincere in their Ways; they do that which is right; they walk in the Law of the Lord, and think upon it Day and Night to observe it; they love God and his Word with all their Heart; they withdraw themselves from Evil, and from the Company of the Wicked; they join themselves to the Righteous; they are struck with Terror at the Sight of God's Judgments; they trust in Him, and are calm and patient under Afflictions. *Thirdly,* The noble Prayers that are interspers'd in this Psalm, teach us, that the Way to arrive at this happy State is, to call upon God continually, to pray Him, that He would enlighten our Minds; that He himself would teach us his Law; that He would incline our Hearts to obey; that He would take care of us, and guide us always by his Providence and his Holy Spirit.

These are the Instructions that the *cxixth* Psalm furnishes us with; for which purpose you ought to read and meditate upon it very frequently.

P S A L. CXX.

TH E Prophet begs of God to defend him from the Deceits and Calumnies of the Wicked ; and complains that he is forc'd to live among them.

After Reading the Psalm.

YO U may draw *Three* Instructions from this Psalm : *First*, That God protects the Righteous and the Innocent, and delivers them from the Snares of their Enemies. The *Second* is, That it is a great Affliction to good Men to live among the Impious and Wicked. The *Third* is, That the Character of the Righteous is, to love Peace ; as, on the contrary, that of the Wicked is, to be addicted to War and Troubles.

P S A L. CXXI.

TH E Author of this Psalm testifies, that he had a firm Reliance upon the Assistance of God ; and that he was fully persuaded, that God would always watch for the Safety of his People, and all the Faithful.

After Reading the Psalm.

TH E Substance of this Psalm is, that it is from God alone, that all our Help proceeds ; that He watches over his Church, and over all the Righteous ; that He preserves them in all Dangers ; and that He will never forsake them. So this Psalm is very proper to fill the Faithful with a strong Confidence in God, and to confirm them in the Love and Fear of Him.

PSAL.

P S A L. CXXII.

DAVID declares the Zeal and Love he had for God, and for the City of *Jerusalem*; he prays for the Prosperity of that City, and vows to promote with all his Power the Glory of God, and the Good of the People of *Israel*.

After Reading the Psalm.

THE great Zeal that *David* had for the Temple, and City of *Jerusalem*, and for the Tribes of *Israel*, and the Vows he made upon that Occasion, afford us this Instruction: That Princes, Magistrates, and even private Persons, ought to concern themselves for the publick Tranquillity, and for the good of the Civil Society; but above all, for Religion, and for the Service of God; that they ought to pray chiefly for the Peace of the Church, and join their Labour to their Prayers, by doing all that is in their Power for the Good and Edification of God's People.

P S A L. CXXIII.

THE Children of *Israel*, being oppress'd and persecuted by their Enemies, implore the Assistance of the Lord.

After Reading the Psalm.

THOSE who are exposed to the Contempt, Persecution, and Cruelty of the Wicked, should learn from this Psalm, to pray the Lord to have Compassion on them, and to place all their Trust in his Succour; believing that God will never forsake those who serve Him faithfully, and suffer for his sake.

PSAL.

P S A L. CXXIV.

TH E *Jewish* Church returns Thanks to God for having deliver'd them on many Occasions; and acknowledge, that without the Protection of the Lord, they had been long since destroyed.

After Reading the Psalm.

WE are here taught, that God is the Strength and Support of his Church, and we may with yet better Reason apply what we have read to the Christian Church, if we consider what Attempts Satan and the World have made against it, ever since its Birth, but that it has nevertheless continually subsisted. From whence we may conclude, that it will subsist for the Time to come, and that God will never permit that it shall be destroy'd. In general, this Psalm teaches us, that it is in God alone we should put our Trust, and that Men cannot hurt those who have God for their Protector; and it is in this Assurance, that we ought to say: *Our help is in the Name of the Lord, who made Heaven and Earth.*

P S A L. CXXV.

TH I S Psalm teaches us, that nothing can move those that trust in God; and that if they be afflicted, it is not for ever; whereas the Wicked shall be destroy'd at the last.

After

After Reading the Psalm.

HERE it is represented to us in a few Words, that those who fear God, and put their Trust in Him, are immoveable; that God is always ready in their Defence; that if He suffers them to be afflicted, He has Regard to their Weakness; that He softens and shortens their Troubles, so that it always appears, that God does Good to the Righteous; whereas those who wander out of the Way, and walk in Iniquity, fall at last into Destruction.

P S A L. CXXVI.

THIS is a Song of Thanksgiving, in which the *Jews* celebrate the wonderful Deliverance God had granted them, in bringing them out of Captivity, and pray Him to finish their Re-establishment.

After Reading the Psalm.

WE Christians, as well as the *Jews*, ought to admire the wonderful Things which God has done in all Times for his People, by delivering them, contrary to all Appearance, from the Power of their Enemies. This Psalm assures us, moreover, that if the Church, or the Righteous, are in Affliction and in Tears, God gives them at last Occasion to rejoice; and, in general, when Men have been try'd and humbled by Affliction, He makes Gladness succeed to Sorrow; so that *they that sow in Tears, shall reap in Joy.*

PSAL.

P S A L. CXXVII.

THIS Psalm declares, that all the Cares we take for the Prosperity of Cities and Families, are unprofitable without the Protection of God; and that it is He that gives Children to those He would bless.

After Reading the Psalm.

HERE we learn, that it is not so much the Care which Men take, as it is the Blessing of God, that makes States, Cities, and Families, subsist; wherefore Magistrates, and Heads of Families, ought especially to labour to bring this Blessing upon them. The Holy Spirit teaches us next, that God gives Children in Mercy, and that we ought to look upon them as the most precious Favours of Heaven; since that if we bring them up in Virtue and Godliness, they will be the Joy and Glory of their Parents, both in this World, and that to come.

P S A L. CXXVIII.

THIS Psalm speaks of the Happiness of good People, and of the temporal Blessings bestowed upon them by God, in prospering their Labours, and in giving them Children, and a happy Posterity.

After Reading the Psalm.

YOU may observe here, that God blesses the Labour, and the Families of those that fear Him, and walk in his Ways. Tho' these temporal Blessings are not the chief, to which

which we ought to aspire; yet they are to be considered as a Reward of Piety, and to be received with Thankfulness; and we ought firmly to believe, that God blesses those Families where Piety rules, and that He does particularly shower down the spiritual Blessings He has promised upon those that love Him.

P S A L. CXXIX.

TH E Prophet exhorts the Church to acknowledge, that though they had been often persecuted, God did not forsake them; and he foretels, that all the Enemies of the Church should be destroy'd.

After Reading the Psalm.

TH E Reflection you are to make here is, that the Church has been often assaulted, both under the Old Testament and under the New; but that God has always preserv'd it, and that its Enemies have never been able to destroy it. This ought to confirm us in the Belief, that the Church will last for ever; and that all those who set themselves against it, shall have nothing but Shame and Confusion for their Portion.

P S A L. CXXX.

TH I S is one of the penitential Psalms. *David* here implores the Mercy of God, and Pardon of his Sins; he shews likewise the Trust he put in the Goodness of the Lord.

After

After Reading the Psalm.

HERE we may learn three Things: 1. That if God should examine us in the Rigour of his Justice, none would be found righteous before Him; wherefore we ought all to say with the deepest Humility: *If thou, Lord, shouldst mark Iniquities, O Lord, who shall stand?* 2. The Second is, that God is inclined to pardon Men; but He does not grant this Pardon, but to the End that we may fear Him, as the Psalmist thus expresseth it: *There is Forgiveness with thee, that thou mayst be feared.* 3. The Third is, that God has always been, and still will be, the Defender of the Church, and of the Faithful.

P S A L. CXXXI.

DAVID protests solemnly in this Psalm, that he always addicted himself to Innocence and Humility.

After Reading the Psalm.

WE ought all of us to enter into the Sentiments of the Prophet, and to learn from this Psalm, but chiefly from what our Lord has said to us in the Gospel, to be humble; not to aim at great and high Things, but to become Children in Innocence and Simplicity; remembering, that unless we are so, God will never own us, nor shall we enter into the Kingdom of Heaven.

PSAL.

P S A L. CXXXII.

DAVID rejoices, that the Vow he had made, to take no Rest till the Ark of the Covenant was brought to *Jerusalem*, had been accomplish'd. He hopes that God, according to his Promises, would bless him, and his Posterity; and he prays for the Priests, for the Levites, and for all the People.

After Reading the Psalm.

THE Vow that *David* made, and which is related in this Psalm, is a Mark of his Piety; from whence great Men, Magistrates, and all sorts of People, ought to learn, that the Glory of God, and the Establishment of his Service, is what they should desire with the greatest Fervency, and procure to the utmost of their Power. 2dly, The Favour God shew'd *David*, in enabling him to execute his pious Design, shews us, that God blesses those Undertakings that are form'd with good Intentions. 3dly, The Choice that God made of *Sion*, to establish his Service there, and the Promises He makes in this Psalm to preserve it, are to be apply'd to the Christian Church, in which He dwells yet more particularly. Lastly, We ought all of us, in Imitation of *David*, continually to pray for the Prosperity of the Church, its Ministers, and all its Members.

P S A L. CXXXIII.

THIS Psalm treats of the Happiness of those that live in Unity and Peace, and of the Blessings that God bestows upon them.

After

After Reading the Psalm.

TH E Use we ought to make of this Psalm is, to learn that nothing is more agreeable to God, than Peace and Unity; and that He heaps his most precious Favours upon those Persons, who live in a good Harmony with each other; which should very much influence us to live in a fraternal Peace and Concord with one another.

P S A L. CXXXIV.

TH I S Psalm invites and exhorts the Priests and Levites to praise God.

After Reading the Psalm.

TH E Ministers of God's Word should learn from this Psalm, that they are particularly call'd to bless and celebrate continually the holy Name of God, and to pray always for the Prosperity of the Church.

P S A L. CXXXV.

TH E Prophet again exhorts the Levites to praise God, and to celebrate the Wonders of his Power and Goodness, which He has manifested in the Creation, and particularly in the Care He took of the Children of *Israel*. He speaks likewise of the Vanity of Idols, and of the Folly of Idolaters.

After

After Reading the Psalm.

THIS Psalm engages us no less than the *Israelites*, to bless God for those Marks of his Omnipotence and Goodness, which we discover in the Creation, and in the Government of the World, and chiefly for his having chosen us to be his People; and for withdrawing us from Idolatry, by imparting to us the Knowledge of Himself. Remember, that if He delivered the Children of *Israel* from *Egypt*, and destroy'd the Kings of *Canaan*, to establish them in that Country, He has done much greater, and more saving Wonders for us, in redeeming us by his Son. Let us then praise this Almighty and All-good God; and let all those that fear Him, especially his Ministers and Servants, join together in praising Him, and saying: *Blessed be the Lord, who dwelleth in Jerusalem. Praise the Lord.*

P S A L. CXXXVI.

THIS is a Psalm, in which the *Israelites* celebrate the Goodness and Mercy of God, as they appear in the Works of the Creation, and in the Miracles He had done for them, by bringing them out of *Egypt*, and leading them into the Land of *Canaan*.

After Reading the Psalm.

YOU should make two Reflections upon this Psalm: The *First* is, that we have great Reason to bless God, when we contemplate the Wonders of the Creation, and his Providence, the great Things that God did formerly for his People, and above all, the infinite Mercy
I
He

He has shewn in the Work of our Redemption. 2dly, The Repetition that is made in all the Verses of this Psalm, of these Words: *For his Mercy endureth for ever*, teaches us, that the Goodness of God appears in all his Works; and that we ought likewise to celebrate it with great Fervency, and continual Praises.

P S A L. CXXXVII.

THIS Psalm was composed, when the Jews were in Captivity at *Babylon*. We may see in it the Tokens of their Affliction, and of the Zeal they shew'd for *Jerusalem*. The Prophet does likewise here foretel the Destruction of *Babylon*.

After Reading the Psalm.

YOU have here two Instructions: The *First* is, that the truly Faithful have a great Zeal for the Church; that they cannot rejoice when they see it in Sufferings; and that they would rather forget themselves, and their own Concerns, than forget the Interest of God's Glory. 2dly, The Prediction made in this Psalm, of the Ruine of the *Babylonians*, who had destroy'd *Jerusalem*, teaches us, that God revenges the Evils done to his Church; and that He brings upon the Persecutors, the Punishment which they have deserv'd by their Impiety and Cruelty.

P S A L. CXXXVIII.

DAVID, inspired with a holy Zeal, declares, that he will praise God openly for all his Favours, that he may stir up all the Kings, and all the Nations, to praise the Lord with

with him ; and he intreats Him to continue to bless and protect him.

After Reading the Psalm.

THERE are two Things to be observ'd here :
 The *First* is, that we ought to be provok'd with the same holy Zeal as *David* was, to praise God with our Hearts, and with our Mouths, and to declare his Loving-kindness before all Men, even before the great ones of the Earth, to the End that we may teach them to fear and praise God with us. The *Second* is, that this Great God, who dwells in the Heavens, knows all that is done here below ; but especially that his Eyes are open upon his Children ; that He is with them in Adversity ; so that all those who fear Him, may say with an entire Confidence : *The Lord will perfect that which concerneth me : Thy Mercy, O Lord, endureth for ever : forsake not the Works of thine own Hands.*

P S A L. CXXXIX.

DAVID solemnly acknowledges in this Psalm, that God is present every where ; and that He knows all Things, even the most hidden. He praises the infinite Wisdom of God, which appears in the Formation of Man ; and declares, that the Contemplation of the Works of the Lord, will always excite him to bless and fear Him ; that he will never fear the Wicked, nor ever have any Familiarity with them.

After Reading the Psalm.

WE ought to consider this Psalm with great Attention, in which *David* teaches us, *First*, very expressly, That God is every where ;

that his Knowledge is infinite, as well as his Power; and that wheresoever we be, we cannot hide our selves from his Eyes; and that He knows the most secret of all our Thoughts and Actions; which should teach us to fear this Great God, from whom nothing can be hid, and who will judge us according to our Works. 2dly, We have great Cause to celebrate the Power and Goodness of God, for the wonderful Manner in which He has form'd us, and given us our Beings; and therefore ought to employ both our Souls and Bodies in his Service. 3dly, The Power of God ought to fill the Righteous with great Confidence, and secure them against all Fear of Men. Lastly, We ought, like *David*, to hate every Thing that God hates, and to shun Vice, and the Company of the Wicked, but without hating them personally; in which we shall be like our heavenly Father, who hates Unrighteousness, but supports Sinners, by doing them Good, and using great Patience towards them.

P S A L. CXL.

DAVID intreats God to defend him from the Wiles and Malice of those that seek his Ruine, and denounces the divine Vengeance against them.

After Reading the Psalm.

WE learn from hence, that God defends the Righteous from the Violence of the Wicked; that his Vengeance pursues cruel and unjust Men; that, as formidable as their Power may appear to be, He defeats all their Designs; and if He suffers the Innocent to be oppress'd for a while,

while, He shews at last that He is their Protector, and that He gives them Occasion to own and celebrate his Power, Justice, and Goodness.

P S A L. CXLI.

DAVID beseeches the Lord to receive his Prayers, and to keep him from being seduc'd by Sinners ; he confides in his Help, and expects from Him his Deliverance, and the Destruction of those that hate him.

After Reading the Psalm.

THIS Psalm furnishes us with the four following Instructions: *First*, That the Prayers which are put up with Zeal, ascend even unto God, and are very acceptable to Him. *2dly*, That we ought, above all Things, to ask of God, that He would preserve us from offending Him, either in Word or Thought, and that He would not suffer us to be drawn away by the Wicked ; which is the Design of this excellent Prayer: *Set a Watch, O Lord, before my Mouth; keep the Door of my Lips. Incline not my Heart to any evil Thing, to practise wicked Works with Men that work Iniquity : and let me not eat of their Dainties.* *3dly*, That we should receive with Pleasure and Thankfulness the Warnings and Corrections of good Men, saying with David: *Let the Righteous smite me, it shall be a Kindness; and let him reprove me, it shall be an excellent Oil.* And, *Lastly*, that although the Condition of the Righteous be often very miserable, yet God will always preserve them, and confound their Enemies.

P S A L. CXLII.

DAVID being pursu'd by *Saul*, and hid in the Cave of *Adullam*, prays God to assist him in his present Danger, and vows to return Him his Thanksgivings.

After Reading the Psalm.

THIS Prayer which *David* made, when he was upon the point of falling into the Hands of *Saul*, teaches us, that when the Righteous are in the utmost Extremity, and that, humanely speaking, they see no Appearance of Help, God never wants Means to draw them out of Danger, and to change their Sorrow into Joy and Thanksgivings.

P S A L. CXLIII.

KING *David* humbles himself before God, by confessing his Sins; prays Him to have regard to his deplorable Condition, and to the Injustice of his Persecutors; to guide him by his Spirit, and to bring him out of the Danger he was in.

After Reading the Psalm.

WE may learn from hence, 1st, to have recourse to God with Humility, and to say: *Enter not into Judgment with thy Servant; for in thy Sight shall no Man living be justified.* 2^{dly}, When we think we are ready to perish, by the Wickedness of Men, or by what other Danger soever, we ought to seek our Security and our Comfort in Prayer, and trust in God; and to that Purpose, meditate upon his Works, and the

the many Proofs He has given of his Loving-kindness towards those that fear Him. 3dly, Whether in Affliction, or in any other State, we ought, above all Things, to beg of God Grace to fear Him, and the Guidance of his good Spirit, offering up continually to Him this Prayer: *Cause me to hear thy Loving-kindness in the Morning; for in thee do I trust. Cause me to know the Way wherein I should walk; for I lift up my Soul unto thee. Teach me to do thy Will; for thou art my God: Thy Spirit is good, lead me into the Land of Uprightness.*

P S A L. CXLIV.

THIS is a Song of Thanksgiving, for the Victories and Deliverances which God had granted to *David*; and a Prayer for the Prosperity of the People of *Israel*.

After Reading the Psalm.

THE Thanksgivings which *David* return'd to God for the Victories he had obtain'd, teach us, *First*, to give Glory to God for all the good Things that befall us; and that it is He who protects pious Kings, and, in general, all that fear Him, and who delivers them from their greatest Dangers. 2dly, When God grants us any Favour, we ought to acknowledge our own Unworthiness, and say in the most profound Sentiments of Humility: *Lord, what is Man, that thou takest Knowledge of him? or the Son of Man, that thou makest account of him?* 3dly, This Psalm teaches us, that Plenty, Peace, and temporal Prosperity, are the Effects of the Goodness of God, and his Providence; and that we ought to receive these Blessings with Thankfulness, and to make a right Use of them. But

let us remember, nevertheless, that these temporal Favours which the *Jews* ask'd of God, and which were promised them under the legal Dispensation, are not the good Things that Christians should chiefly look after; but that they ought particularly, to aim at the spiritual Blessings, which God grants them in the Church; and that it is in the View of these Blessings that we have greater Reason than the *Jews* to say: *Happy is that People, whose God is the Lord.*

P S A L. CXLV.

THIS is one of the most excellent Songs in the whole *Book of Psalms*. *David* here celebrates, in a manner full of Zeal and Love, the Greatness, Power, and Justice of God; but especially his Goodness towards all Men, and the Love He bears to those who fear, and call upon Him.

After Reading the Psalm.

THIS Psalm is very proper to inflame your Zeal, and to encourage you to praise God with a fervent Devotion. *David* expresses, in Terms extremely moving, the Pleasure and Warmth with which the Saints meditate upon the Works of the Lord, and celebrate his Power, his Greatness, his Justice, and especially his Goodness and Mercy. You observe in this Psalm, that it is through God that all Things subsist; that his Providence extends it self to all its Creatures; but his fatherly Care is chiefly over those that fear Him. *David* assures us, that God is always near them for their Defence; that He hears them when they cry unto Him; that He delivers them in their Distress, and grants

grants them their Hearts Desire. The Consideration of all these Things ought to fill us with great Love for so good a God, with a sincere Adherence to Piety, which procures us these precious Advantages; and with ardent Zeal to bless Him, to declare his Praises, and to glorify Him for ever.

P S A L. CXLVI.

TH E Prophet vows, he will praise God all the Days of his Life; and teaches us, not to trust in Men, but in God alone, who is the Governour of the World, and takes a particular Care of the Righteous.

After Reading the Psalm.

WE may learn here, *First*, That the best Use we can make of our Lives is, to employ them altogether in praising the holy Name of God. *2dly*, That it is a great Folly to put our Trust in Princes, or in any Man, since they are only Weakness, and even nothing it self; but to enjoy true Happiness, we must confide alone in God, who is the Creator of the World, who loves Truth, does Right to those that are oppressed, and delivers them; and who will reign for ever, for the Defence of his People and Children.

P S A L. CXLVII.

TH E *Israelites* are exhorted to praise God, on Account of the Works of the Creation, and the Favours He had done for them.

After

After Reading the Psalm.

HERE are two great Motives set before us for loving and praising God. The *First* is taken from the Power and wonderful Wisdom by which He governs the World; we see that it is He who preserves all Things, who sends Snow and Rain, who causes the Earth to bring forth its Fruit, and who gives Plenty and Peace; and that therefore all these temporal Blessings ought to be referr'd to his Glory. The *Second* Cause of praising God, is drawn from the spiritual Blessings He grants us in his Church; among which, the most valuable to us is, that He has given us his Word, and the Knowledge of his Will. Let us acknowledge the Worth of all these Favours, which so many People want; let us possess them with Thankfulness, and use them to the Honour of his holy Name, and for promoting our own Salvation.

P S A L. CXLVIII.

HERE all the Creatures of Heaven and Earth, and chiefly Men, are call'd upon to praise the Lord.

After Reading the Psalm.

THE Use we are to make of this Psalm is, to learn that it is God, who has created, preserved, and who governs all the Creatures that are in Heaven, or upon the Earth, the Angels, the Sun, the Moon, and all the Stars; that it is by his Will, that Fire, Hail, Snow, Winds, Mountains, Trees, and living Creatures, do all produce the several Effects, which we may observe; but that, above all, it is given to
Men,

Men, to know and to bless Him ; that Great and Little, Men and Women, Young and Old, ought all of them to praise the Name of the Lord. Let us then all join, each of us in our particular State, to discharge this Duty with Zeal ; and let the Name of the Lord our God be blessed by us, and by all Creatures, both now and for ever.

P S A L. CXLIX.

THIS is a Psalm of Praise and Thanksgiving, for the Deliverances and Victories which God had granted the People of *Israel*.

After Reading the Psalm.

THIS Psalm should stir up all the Faithful, and all the true Members of the Church, to sing and publish the Praises of God, and to rejoice in Him continually. And the Thanks which the *Israelites* return'd to God, for his having made them triumph over their Enemies, and the Kings that wag'd War with them, engage us to acknowledge, that the Lord has at all Times a particular Care of his Church ; and that He will never want either Power or Goodness to protect them.

P S A L. CL.

THE Psalmist exhorts all Men to praise God, because of his wonderful Works, and to make use of holy Instruments for that Purpose.

After

After Reading the Psalm.

THIS Psalm, which is the last of all, should encourage all of us, with a holy Zeal, to praise the Lord our God, not only with the Lips and Voice, but chiefly with the Heart; remembering, that although the *Jews* made use of musical Instruments in their Ceremonial Worship, God requires us to worship Him in Spirit and in Truth. May He grant us the Grace to discharge this Duty, and to make a good Use of the noble Exhortations, and divine Instructions contain'd in the *Book of Psalms*; to the End that, after having praised and glorified God upon Earth, we may glorify Him eternally in the Heavens, with all the blessed Spirits. *Amen.*

Here Ends the Book of the Psalms.





PROVERBS.

CHAP. I.



HERE begins the Reading of the Book of *Proverbs*. This Chapter contains *three* Things: *First*, A Preface, which shews the Design of the Book, with an Exhortation to acquire Wisdom. *Secondly*, A Warning to shun wicked Men, and not to suffer our Selves to be seduced by them. *Thirdly*, An excellent Remonstrance made by God to Sinners for their Conversion, with a severe Threatning against those that harden themselves.

After Reading the Chapter.

DISPOSE your Selves to hearken well to the Instructions contain'd in the Book of *Proverbs*, and observe the *three* following Things in this Chapter: *First*, That the chief Point of Wisdom, is the Fear of the Lord; that this is what all sorts of People, and young ones especially, ought chiefly to apply themselves to; and that he who possesses this heavenly Wisdom, has

has in himself the Spring of the most precious Blessings. *Secondly*, That to arrive at true Wisdom, we should fly from wicked Men, lest they should draw us into Evil by their Sollicitations, and by their Examples, and we be involv'd in the Miseries that threaten them. *Thirdly*, You ought seriously to listen to this wise and grave Remonstrance, which God directs to Sinners. You see very plainly, that God makes them hear his Voice; that He omits nothing to withdraw them from Evil; that He is ready to give them his Spirit; that He does not forsake them, till after they have despised his Counsels, and abused his Patience; after which it is no longer time for them to have recourse to his Mercy. From whence we may see, that the Perdition of Men proceeds from themselves; for which reason, we must make a good Use of the Grace of God, and be converted whilst there is a Time for it.

C H A P. II.

SOLOMON exhorts us above all Things, to labour for the Acquisition of true Wisdom; he shews, that that is the most precious thing in the World; that God gives it to those who seek it sincerely; he describes the great good it procures; and shews that they who depart from it, and particularly such as give themselves up to Impurity, do hurry themselves into all sorts of Miseries.

After Reading the Chapter.

FROM hence you may gather the following Instructions: *First*, To hearken to the Words of Wisdom, to be attentive to its Counsels, to seek it with all your Heart, and above all, to beg it of God, who is the Author and Foun-

Fountain of it. *Secondly*, That this Wisdom is not hard to be got, and that God bestows it upon all those who sincerely ask it. *Thirdly*, That the Fruits of Wisdom are exceeding valuable; that it procures Peace and Tranquillity; that it preserves you from all Evil; that by its help, you may avoid the Snares of the Wicked; that you need not fear their evil Designs; and that you are secure from all Temptations. *Fourthly*, That Wisdom preserves you particularly from all Uncleaness; and that those who follow Sensuality, and the inordinate Desires of the Flesh, fall into the greatest Miseries.

C H A P. III.

H E R E we have strong and moving Exhortations to follow the Instructions of Wisdom, to fear God, to trust in Him, to honour Him, and to submit to his Corrections. *Solomon* speaks next of the Excellency of Wisdom, and of the great Happiness it procures. *Lastly*, He exhorts us to do good to all the World, to hurt no Body, and to walk uprightly.

After Reading the Chapter.

T H E Duties here prescribed are, *First*, To trust in God, and not in our own Wisdom. *Secondly*, To look towards Him in all our Ways; to fear Him; and to turn away from Evil. *Thirdly*, To honour Him, in making a holy Use of our Income, and of the worldly Goods that He has given us. *Fourthly*, To submit our Selves to his Chastisements, remembering, *That whom the Lord loveth, he correcteth, even as a Father the Son, in whom he delighteth.* You may next observe, that he who fears God, and is wise, is more Happy than if he possessed all the Treasures, and
all

all the good Things of this World ; that Wisdom makes us enjoy Pleasures that are far Sweeter ; that it is a Spring of Life, and of Blessings ; that with it we fear no Evil ; that we rise and lye down without any Terror, having God always for our Hope. *Lastly*, Let us learn from hence, never to commit Injustice ; not to hurt our Neighbour ; not to go to Law with Him without Reason or Necessity ; never to envy the Wicked, since they are an Abomination to the Lord, and that his Curse is in their House ; whereas, God always blesses such as live in Uprightness.

C H A P. IV.

SOLOMON continues to exhort Men to the Study of Wisdom, and to shew that it brings all sort of Glory and Happiness to those who apply themselves to it ; he adds Warnings to shun the Company of the Wicked, and their evil Examples, and to follow constantly the Rules of Piety and Justice.

After Reading the Chapter.

ALL sorts of People, and especially the Younger, find in this Chapter very wholesome Lessons, and urgent Motives to lay hold of the Instructions which are given them, to form in them a Habit of Piety and Virtue. *Solomon* exhorts them to love Wisdom, and above all Things, to labour both to acquire and keep it, assuring them, that it is that which will prove their Glory and their Happiness ; he teaches us moreover, that we cannot too much avoid the Company and Allurements of the Wicked ; since the Ways they take, lead to Death. *Lastly*, He recommends most expressly, the Listening

ning to the Divine Instructions of Wisdom, to have them always before our Eyes, to keep our Heart from all that may corrupt or seduce it; and so to order our Actions, our Discourses, and all our Ways, that we may never turn away from the right Path.

C H A P. VI.

SOLOMON advises not to be too hasty to enter into a Suretiship, for any one, with a Stranger; he exhorts likewise to avoid Idleness, of which he represents the fatal Consequences, Malice, Pride, Deceit, Cruelty, Lying, and particularly, Adultery and Uncleannefs.

After Reading the Chapter.

YOU are to consider, that the Advice which *Solomon* gives, not to become Surety for another, does not mean, that we should never be bound for, nor assist any Person whatever; but that this Warning only related to those who were bound for others to Strangers; and that this was founded upon God's Command, that the *Israelites* should not have any particular Dealings with the neighbouring Nations; because such Suretiship gave Occasion to several Inconveniencies and Disorders. *Secondly*, You ought to remember well what the wise Man saith about Sloth and Idleness, and of the great Mischiefs that follow from thence; and you ought to avoid them more particularly, because they corrupt the Mind and the Heart, and lead us into Temptation, and into Sin. *Thirdly*, You here learn, that God hates proud and haughty Men, Slanderers, Liars, false Accusers, and cruel People; wherefore fly from all these Sins, as

being much more abominable in us, than they were in the *Jews*. *Fourthly*, Young Men are here exhorted to follow the good Instructions of their Fathers and Mothers, and never to forget them. *Lastly*, The Curses denounc'd in this Chapter against Adulterers and unclean Persons, ought to make us abhor all Impurity, and engage us to live in great Chastity.

C H A P. VIII.

The Seventh Chapter is to be omitted.

TH E Divine Wisdom invites Men to receive her Instructions, and the Advantages which she offers to them. She moreover declares that she was with God from the Beginning; that it is by her He has finish'd all his Works, and by her He governs the World; that she teaches Men the Way to Happiness; and that those who reject her, do make themselves miserable.

After Reading the Chapter.

YO U see here, *First*, The great Goodness and particular Care of God, to call Men to be instructed; to withdraw them from Folly, and the Wandrings of the World, and to communicate to them true Wisdom. By which you must own, that God does every thing that is necessary to render you wise; and that if you do not arrive at Happiness, it will only be your own Fault. *Secondly*, You learn, that Wisdom is the most excellent Thing in the World; that she has always been with God; that the World was made by her; and that all Things subsist in the Order wherein we see them; and that

that this Eternal Wisdom, which was with God before the Creation, has been made manifest to render Men happy; which was literally fulfilled when the Son of God came into the World, and declared the Gospel to Men; and this ought to induce us to make a good Use of the Instructions which are given us in the Gospel. Observe *lastly*, That this heavenly Wisdom does not communicate herself, but to those that love her; that to find her, we need only to desire and seek her; that those who hearken to her, are perfectly happy; but that such as reject her, wrong their own Souls, and wilfully engage themselves in Death.

CHAP. IX.

THE Divine Wisdom proposes, under the Image of a Feast, the good Things she bestows upon Men; and warns them to avoid the Temptations by which the foolish Woman draws away Mad-men.

After Reading the Chapter.

SINCE the Eternal Wisdom invites us here, with so much Earnestness and Bounty, to the Enjoyment of her good Things, let us lay hold on the Invitation; for that purpose, *First*, let us avoid the Wandrings of the Age, and sincerely apply our Selves to the Study of true Wisdom, which consists in the Fear of God, and which will bring us to an Eternity of Happiness and Glory. Observe, *Secondly*, That these wholesome Counsels of Wisdom are not received by all Men alike; that wise Men hearken to them with Pleasure, and improve them; but that worldly and prophane Men make a mock at them, and only become more Wicked. *Thirdly*, This

Chapter shews us, that one of the greatest Follies, and most dangerous Wandrings, is, to suffer our Selves to be allured to the Charms of Voluptuousness; and that we cannot stand too much upon our Guard against the Temptations of Impurity, and the Love of the World.

C H A P. X.

HERE it is that the Proverbs or Sentiments of *Solomon* begin. Those we are going to read, relate to the Duty of Children; to ill gotten Goods; to the Happiness of the Righteous, and Unhappiness of the Wicked; to Charity, and the Love of Peace; to Wisdom in Discourse; to the Advantage of Corrections; to Slandering; to the Fault of speaking too much; to the Destruction of the Wicked, and to the firm and certain Condition of the Righteous.

After Reading the Chapter.

THE Instructions we meet with in this Chapter, are the following: That the greatest Happiness of Fathers and Mothers is, to have wise Children; that Goods gotten by Injustice, Fraud, or Extortion, never profit any Man; that the Blessing of God is only what enriches, and always rests upon an upright Man; that he who walks in Integrity, walks with assurance; but that those that depart from the right Way, shall never prosper; that we should avoid stirring up Quarrels, and that Charity covers other Mens Faults. You have also learnt besides, to use a great deal of Prudence and Discretion in Discourse; that it is a great Fault to talk too much; that great Talkers seldom fail of falling into Lying, Slandering, and other Sins. So-

lomon

Ishmael tells us likewise, that what the Wicked fear befalls them; that at last they come to ruine; but that God grants the Righteous what they desire; that the Fear of the Lord prolongs Life, and renders it happy; that the Hope of the Righteous shall be Gladness, and that they shall never be moved. These are very wholesome Maxims, and of which you ought to make a good Use.

C H A P. XI.

THIS Chapter treats of Justice, of Integrity, of Modesty, of the Vanity of Riches, of the Death of the Wicked, and of the Evil they cause in the World; of Sincerity, and of Discretion; of the Fruits of Righteousness, of the Punishment of the Wicked, of the Woman without Virtue, of Covetousness, of Usury, and of the Folly of those that trust in their Riches.

After Reading the Chapter.

WHAT you may have learn'd this Day, is as follows: *First*, That God abhors Deceit and Injustice, and that we ought inviolably to adhere to Integrity and Uprightness, both in our Discourse and Actions. *Secondly*, That Pride is attended with Shame, whereas Humility leads to Glory. *Thirdly*, That the Wicked do much Mischief in the World, and when they die, their Hopes perish; but that the Condition of the Righteous is always immoveable. *Fourthly*, That wise Men avoid Slander, and false Reports, and are prudent in their Discourses. *Fifthly*, That great Evils happen both to the Publick, and to private Persons, for want of Prudence and good Counsel. *Sixthly*, That, sooner or later,

the Wicked does not escape unpunished. *Seventhly*, That a virtuous Woman ought to be esteemed; but a Woman without Virtue deserves Contempt. *Eighthly*, That it is a great Folly to love Riches, and to put our Trust in them; and particularly, that those that rejoice in dear Seasons, and take Advantage thereof to enrich themselves, shall be accursed. And *Lastly*, if the righteous Man himself is chastised when he falls into any Fault, the Sinner shall not escape divine Vengeance, but shall infallibly receive what he has deserv'd.

C H A P. XII.

TH E Sentences contain'd in this Chapter, are concerning Corrections, and the Usefulness thereof; the Blessing granted by God to a good Man, and the Punishment of a Wicked; concerning Prudence, Modesty, Humanity, Sloth, Sincerity, the Prosperity of the Righteous, and the Unhappiness of those that give themselves up to Fraud and Injustice.

After Reading the Chapter.

WHAT you are chiefly to learn from hence is, to learn Instruction and Correction; to follow that which is right, since it brings down the Favour of the Lord; to live modestly, and not to affect the Appearances of Greatness; to avoid Fraud and Deceit, and never to wrong any one; to be wise and sincere in Discourse; to love Peace, and to procure it; and constantly to follow Justice, and the Fear of God, that being the Way that leads to Life everlasting. Let us, *Christians*, remember these wholesome Precepts, and let them be the Rules of our whole Behaviour.

C H A P. XIII.

TH E Substance of the Sentences in this Chapter is, the Fruit of Reproof, Sincerity, and Wisdom in Discourse and in Actions, Diligence and Labour, Modesty, Pride, Goods unjustly gotten, Prudence, good and bad Company, Correction of Children, and the Blessing that attends good Men.

After Reading the Chapter.

TH I S Chapter contains divers Sentences ; the chief of which tend to inform us, how profitable it is to be reprov'd ; how important it is to speak with Sincerity and Prudence ; the great Advantages of Diligence and Humility ; and, on the contrary, the Evils that proceed from Sloth, Negligence, and Pride ; the Curse that follows Goods unjustly gotten ; the Advantage we reap from the Company of Persons fearing God, and the Danger there is of frequenting that of the Wicked. *Solomon* does likewise teach us, that the Substance and Posterity of upright Men are blessed ; that those who love their Children, chastise them early ; that the Righteous shall see the Accomplishment of their Wishes, and enjoy solid Peace ; but that Misery will be the Portion of Sinners.

C H A P. XIV.

TH I S Chapter treats about a virtuous Woman, of Uprightness, of Prudence, of Truth, of Wisdom, of the Blindness of Men when they judge of themselves, of false Joy, of Wrath, of Imprudence, of despising the Poor, and the Respects paid to the Rich ; of

Compassion towards the Miserable, of the Effects of the Fear of God, and of that which makes the Happiness; or Unhappiness of Kingdoms.

After Reading the Chapter.

AMONG the Reflections that this Chapter suggests, these are some that do particularly deserve our Attention. That Women do much Good, or much Harm in Families; that the Mark of a Man who fears God is, to walk in Uprightness; that we ought always to speak in Truth, and with Prudence, and to avoid Insincerity and Imprudence in our Discourse; that we are apt to be deceived; and that such as think themselves in the right Way, are often in the Road of Destruction; that the Joy of the Wicked ends in Sorrow and Misery; that Wrath and Envy make Men fall into many Faults; and that it is great Wisdom to be meek and moderate; that rich Men are honoured, but the Poor and mean Men are neglected and despised; that it is affronting God to despise the Poor, but he that has Compassion on them honours the Lord; that where the Fear of God is, there is a Spring of Life, a firm Assurance, and a Preservative against the Snares of Death. *Lastly*, That Justice is the Glory and Security of States; but, on the contrary, Injustice becomes their Shame and their Misery.

C H A P. XV.

THE wise Man makes mention of Meekness and Prudence in our Words; of the Knowledge God has of the Behaviour of all Men; of the Prayers of the Righteous, and of those of the Wicked; of the manner in which the Wise and the Foolish receive Corrections; of the

the Joy and Contentment of the Mind ; of a mean Estate ; of Wrath ; of wise Children ; of the Destruction of the Proud and Unjust ; and of the Happiness of Men of Integrity and Humility.

After Reading the Chapter.

FROM this Chapter we may gather, that Meekness, and Discretion in Words, produce much good ; that God knows and examines the Conduct and Heart of all Men ; that Instructions and Corrections are very wholesome ; that wise Men receive them with Submission, but that Fools cannot endure them ; that God blesses the Righteous, and hears their Prayers ; but rejects those of the Wicked ; that Joy and Content is the great Good of our Lives, when join'd with Piety ; that a little with the Fear of God, and with Peace, is more worth than Riches, that bring Trouble and Wickedness along with them ; that Anger and Idleness are attended with fatal Consequences ; that wise Children are a Comfort to their Parents ; that God destroys the Impious and the Proud ; that the Family of those who love dishonest Gain will not subsist ; but that God prospers those that fear Him, and do Righteously.

C H A P. XVI.

SOLOMON shews, that God knows and directs the Actions and Thoughts of Men ; that He does every Thing with Wisdom ; that He forgives Sins ; and that those who trust in Him, and fear Him, obtain his Favour ; that we ought to possess nothing unjustly ; and that God hates Pride and Injustice. He treats, moreover,

over, concerning the Power and Duty of Kings, of the Price of Wisdom, of Prudence, of Labour, of Evil-speaking, of an honourable old Age, of Moderation, and of Lot or Chance.

After Reading the Chapter.

KE E P well in your Minds the Instruction this Chapter gives you: Remember that God searches, and knows the Heart of Men; that He disposes of all Things wisely; and therefore it is in Him alone that we ought to place our Trust. Observe next, that by Him we find that *Iniquity is purged*, provided that *we fear Him, and depart from Evil*; and since you have learnt, that *better is a little with Righteousness, than great Revenues without Right*; and that *Pride goeth before Destruction*, avoid Injustice, Deceit, and Haughtiness; let those that are exalted above others, learn from hence to hate Injustice, to love Sincerity, and upright Men, and to make a good Use of their Authority. Apply your selves to the Study of Wisdom, and of the Fear of God, since that is of more Worth than all the Riches of the World. Be prudent, meek, moderate in your Discourse and Actions; abstain from Slander, Malice, and Wrath; remember, that the *hoary Head is a Crown of Glory, if it be found in the Way of Righteousness*. Lastly, Since God presides over the Lot, acknowledge from thence, that He knows every Thing; that He directs every Thing by his Providence; and that nothing happens in the World but by his Will.

CHAP. XVII.

TH E R E are several Sentences in this Chapter about Concord, of the Fidelity of Servants, of the Knowledge God has of Mens Hearts, of the Contempt of the Poor, of the Blessing of Families, of the Aversion that Judges ought to have to Lying, to taking Bribes, of Reproofs, of Folly, of Ingratitude, of Quarrels, of Friendship, of Discretion in Talking, and of Silence.

After Reading the Chapter.

YO U may infer from this Chapter, 1st, That three Things are necessary towards making the Happiness of Families; to wit, Peace, faithful Servants, and Children brought up in Virtue. 2^{dly}, That God searches and examines the Hearts of Men. 3^{dly}, That to despise the Poor, and to rejoice at the Evil which befalls other Men, is to sin against God, and to expose our selves to his Wrath. 4^{thly}, That Magistrates and Judges ought to have a strong Aversion against Lying and Deceiving, against taking Bribes, and pronouncing unrighteous Judgments. 5^{thly}, That Tale-bearers sow Division; but that seasonable Corrections are very useful. 6^{thly}, That ungrateful Persons, and those that return Evil for Good, shall never be blessed. 7^{thly}, That Quarrels ought to be carefully avoided. 8^{thly}, That one of the greatest Happinesses we can enjoy in this World is, to have true Friends. And *Lastly*, that one of the chief Effects of Wisdom is, to speak with Discretion, and to know when to hold our Tongues. Every one of us, according to our Condition
and

and Circumstances, should meditate upon these Precepts, and practise them in all our Actions.

C H A P. XVIII.

SOLOMON exhorts us to behave our selves, and to speak with Prudence; to avoid Respect of Persons, passing hasty Judgments, and taking Presents; to shun Idleness and Flatterers, and to trust in God. He teaches, that Pride is follow'd by Destruction; that the Tongue causes much Good and much Evil; and that we ought highly to value virtuous Women, and true Friends.

After Reading the Chapter.

THIS Chapter teaches us, *First*, To use a great deal of Prudence in Talking; next, to avoid Disputes with all possible Care, not to hearken to Flatterers, nor to take Pleasure in their Discourse. We learn likewise, that the Name of the Lord is a sure Refuge for the Righteous; that when Men are puffed up by Pride, their Ruine is not far off; and that great Mischiefs proceed from the Tongue. This Chapter warns Judges to avoid three Things; to wit, Respect of Persons, Bribes, and rash Judgments. Here we see likewise, that a virtuous Woman is one of the most precious Blessings that God can grant in this Life. And *Lastly*, that we cannot make too much of faithful and virtuous Friends; and that they are more useful to us than our nearest Relations.

CHAP. XIX.

THE Sentences of this Chapter are, about Integrity, of the Respect that is shewn to the Rich, and Contempt of the Poor; of false Witnesses, of the Exaltation of unworthy Persons, of Pardon of Injuries, of the Indignation of Kings, of the Good and Evil that happens by Women, and by Children, of the Reward to charitable Persons, of the Correction of Children, of the Fruits of Piety, of the Punishment and Evils which wicked Men draw upon themselves.

After Reading the Chapter.

THE first Reflection you should make here is, That a poor Man, who walks in his Integrity, is more valuable than a rich Man without Virtue; and that therefore you ought not to esteem Men, because they are Rich; nor despise others, for the Meanness of their Condition. *Solomon* teaches you next, that false Witnesses will not escape unpunish'd; that it is a great Evil when unworthy Persons are put in Authority; that to know how to pardon Injuries, is the Effect of great Wisdom; that the Happiness and Unhappiness of Families depends upon their Women and Children; that you must correct your Children betimes, without being with-holden by a false Tenderness. You have likewise learn'd, that *he who gives to the Poor, lends to the Lord, and God will pay him again*; that the true Way to be happy is, to keep the Commands of God, and to fear Him; that since the Advantages of Corrections are so great, we ought to submit to them willingly; and that those

those who reject them, and laugh at Instruction, lay up great Misery for themselves.

C H A P. XX.

H E R E the wise Man speaks of Excess in Wine, of Kings, and of their Wrath; of Law-Suits, of Sloth, of the Praises every Body gives to Virtue, of the Happiness which the Posterity of the Righteous enjoys, of the Corruption of Men, of God's Aversion to Injustice, of the Nature of Children, of the Price of Wisdom, of Slanderers, of Flatterers, of rebellious Children, of Sacrilege, of Vows, of the Security of States, and of that which makes the Glory of Young and Old People.

After Reading the Chapter.

S O L O M O N here recommends to us, to avoid the Excess of Wine, for fear of falling into Quarrels and other Disorders, which are the Consequences of it; to reverence Kings; to abstain from Law-Suits; to fly from Sloth; and not to content our selves only with praising Virtue, but to practise it also. He teaches us, moreover, that the Posterity of good Men are happy and blessed; that no Body can boast, that he is altogether pure, and free from Sin; that false Weights, false Measures, and all sort of Fraud, are an Abomination to the Lord. He shews us too, that the good or bad Disposition of Men is discover'd from their most tender Youth; and that therefore we ought to take a particular Care of the Education of Children from the very Beginning; that we should avoid the Company of Slanderers and Tale-bearers; that a Curse attends disobedient Children, as well as ill-gotten Riches; and that we ought

ought never to return Evil for Evil. *Lastly,* We may gather from hence, that it is a great Sin to commit Sacrilege, and not to perform our Vows; that a righteous Government is the Happiness of a Nation; that young People ought to make a good Use of the Strength of their Age; and that old Age is honourable, when 'tis accompany'd with Virtue.

C H A P. XXI.

WE see in this Chapter, that the Hearts of Kings, and of all Men, are in the Hands of God; and that nothing is more pleasing to Him than Uprightness. *Solomon* speaks here of Pride, of Riches acquir'd by Injustice, of quarrelsome Women, of Hardness of Heart towards the Miserable, of Presents, of the Love of Pleasures, and of Joy; of the Fruits of Piety, of slothful Persons, of the Covetous, of the Worship which the Wicked pay to God, of false Witnesses, and of the infinite Power of the Lord.

After Reading the Chapter.

WHAT you have now heard teaches you, that the Hearts of Kings are in the Hands of God, and that He is the Judge of all their Thoughts; that to do Right and Just, is more acceptable to God than any Sacrifice; that He severely punishes the Proud; that those who get Riches by evil Means, labour for their own Destruction; that Women should avoid Wranglings and Disputes, and put on a Spirit of Meekness; that he who is hard-hearted to the Poor, shall not be heard in the Day of his Calamity. You may, moreover, observe, that the Righteous discharge their Duty with Pleasure; but that
it

it is very painful to the Wicked ; that it is dangerous to love Mirth and Pleasures ; that he who addict's himself to Piety, finds Life and Glory ; that covetous and slothful Men torment themselves with vain Wishes ; but that the Righteous live contented, and love to give ; that the Prayers of the Wicked are an Abomination ; and, *Lastly*, that there is neither Wisdom nor Counsel that is able to resist God ; and that He is the Protector and Deliverer of those that trust in Him.

C H A P. XXII.

TH E Sentences we are now going to read are, concerning a good Reputation, the Providence of God, Meekness, Piety, the Education and Corection of Children, Charity, the Destruction of the Wicked, Sloth, Anger, the Oppression of the Poor, the Care we should take to improve Instructions, and some other Duties.

After Reading the Chapter.

FR O M this Chapter you may draw the following Instructions ; That Reputation is a Good, which we ought by all means to endeavour to acquire, and to preserve, particularly, that we may edify others by it ; that God has equally made the Rich and the Poor ; and that He has order'd the Difference of Conditions between Men, for the Good of Society ; that Meekness, and the Fear of God, compose the whole Happiness of Man ; that it is extremely important to give Children a good Education, the Fruits of which appear through their whole Lives, and to correct them early ; that God blesses those who help the Poor ; that He takes
in

in Hand the Cause of Men that are oppress'd, and makes those who trample upon them fall into Misery; that it is a very wholesome and agreeable Thing, to hear and follow the Counsels of Wisdom; that we should shun the Company of angry People, and take care to do nothing contrary to Justice. Keep these Precepts all your Life-time, and you will see how advantageous they are to those that practise them.

C H A P. XXIII.

IN this Chapter the Wiseman teaches us to be sober, and not to desire Riches; to be prudent in our Discourses, and just in all our Actions; to correct our Children; not to envy the Wicked; to fly from Drunkenness and Debauchery; to honour Father and Mother, and to avoid Impurity and Intemperance.

After Reading the Chapter.

TH E Maxims you have in this Chapter are, to be sober, and not dainty in Eating and Drinking; not to seek after Riches, which are vain and perishing; to receive nothing from the Covetous, or of those that have an evil Eye; to be circumspect in Words; not to remove the Bounds of Mens Possessions, nor to do any Hurt to 'em; to be careful to chastise Children early, and not to be too indulgent to them; never to envy the Prosperity of the Wicked, but to give our Selves up to the Fear of the Lord; to avoid the Company of Drunkards and intemperate Persons. Children ought to learn particularly from hence, always to honour their Parents, and not to despise them when they are old. *Lastly*, This Chapter shews us, how much we are obliged to avoid Impurity
L and

and Debauchery, since these Vices bring so great Evils upon those who are addicted to them, and expose them to the Wrath of God.

C H A P. XXIV.

TH E Instructions that are here given, relate to Envy; the Care of getting Wisdom; Compassion for the Afflicted; the Fear of the Judgments of God; his Protection of good Men in Affliction; the Love of our Enemies; the Fear of God; the Honour due to Kings; Impartiality in Judgments; Vengeance, and Sloth.

After Reading the Chapter.

IF you have taken good heed to the Reading this Chapter, you will never envy the Wicked, nor join your Selves to them; your great Care will be, to get Wisdom; you will comfort the Afflicted, and the Fear of God will lead you to defend oppressed Innocency; you will acknowledge, that God delivers the Righteous from their Afflictions; which is the Meaning of this Sentence, *A just Man falleth seven times, and riseth up again*; but that does not signifie that the most righteous Men fall seven times a Day into Sin, as several do falsely explain it; you will never rejoice at the Harm that befalls your Enemies; you will fear God, and honour your Superiors; you will live peaceably, without meddling in things that don't concern you; you will have no respect to Men in the Exercise of Justice, and you will render to every one exactly what is his due; you will never return Evil for Evil, and you will abstain from Revenge. *Lastly*, You will keep your self out of Idleness and Sloth, which are follow'd with

with many Evils, and which above all corrupt the Mind and the Heart. The Gospel affords us the same Rules, and commands them yet more strongly and perfectly; wherefore you are indispensibly bound to keep them.

C H A P. XXV.

TH E Wise Man gives us several Remarks about the Greatness of Kings; Humility; Quarrels; Secrecy; Corrections; Modesty; the Correspondence we ought to maintain with our Neighbours; comforting the Afflicted; love of Enemies; Slander; the falling of the Righteous, and Anger.

After Reading the Chapter.

TH A T which is said of the Greatness of Kings, at the Beginning of this Chapter, shews, that they ought to be honoured; and if they would be happy, they should remove evil Men from them. *Solomon* next teaches us, not to seek after vain Glory, but to be humble; to avoid Disputes; to keep Secrets; to submit our Selves to Corrections; not to boast, especially of Things that are not true. He advises us not to engage our Selves too far in the World, but to live in a reasonable Privacy; to behave our Selves charitably and prudently towards the Afflicted. He exhorts us to return Good for Evil, in those Words which *St. Paul* quotes, *Rom. xii. If thy Enemy be hungry, give him Bread to eat; and if he be thirsty, give him Water to drink.* He teaches us, that the Means of silencing Slanderers, is to discourage them; he observes, that the Fall of the Righteous occasions great Evil, because the Wicked are thereby encouraged to Sin; and he says, *Lastly*, That it is a Token of great Weakness,

ness, not to be master of our own Temper, nor to be able to resist Anger. The Use you ought to make of all these Things is, to let them be the Rule of your Thoughts and Actions.

C H A P. XXVI.

THIS is the Substance of those Sentences we are about to read. The Advancing wicked Men; rash Curses; the Evils that proceed from Folly, and the Way of treating Fools, that is to say, such as want Wisdom and Virtue; the good Opinion of our Selves; Idleness, Quarrels, Backbiting, Dissimulation, and the Evils that these Vices produce.

After Reading the Chapter.

THE Reflections this Chapter affords us are as follow: That Honour and Preference are not fit for People without Merit, and without Virtue; that Curses pronounc'd against any one, only harm the Person that utters them; that those who are void of Wisdom, fall into Contempt and Misery, and occasion divers Evils to other People; that we ought to behave our Selves discreetly towards such Persons, and to answer them, or be silent, as shall be most convenient. We may farther learn from hence, that the greatest Folly, and that of which we are seldom cured, is to abound in a good Opinion of our Selves; that Idleness is a Vice that makes a Man incapable of doing any Good, or of hearkening to any Advice; that it is great Imprudence to concern our Selves in the Quarrels of others; that if there were no Tale-bearers, there would be no Heart-burnings, and that they are the Authors of many Evils; that it is great Perfidiousness to deceive one's Friend,
and

and to pretend Friendship, whilst the Heart is filled with Hatred and ill Designs. Avoid all these Vices, study Meekness, Charity, and Sincerity, and practise them, particularly in the Fear of God, and Consideration of the Name of Christians which you bear.

C H A P. XXVII.

THIS Chapter treats of the Uncertainty of Life, and of other Events ; of the Praises we give our Selves, of Jealousie, of Reproofs, of Plenty, and of Poverty ; of the Worth of true Friendship, of ill Women, of incorrigible Persons, and of Labour.

After Reading the Chapter.

Remember well, in the *first* Place, this Sentence, *Boast not thy Self of to Morrow : for thou knowest not what a Day may bring forth.* This warns you of the Vanity of Life, and the Uncertainty of Events. Observe next, that to praise one's Self, is a thing contrary to Prudence and Humility ; that those who reprove us with Sincerity, are our best Friends ; that, on the contrary, those that flatter us, are our Enemies ; that true Friends are a very great Treasure, and that we ought never to forsake them. Women are warn'd in this Chapter to avoid a sharp and quarrelsome Temper. We likewise learn here, that there are some People so incorrigible, that neither Warnings nor Corrections can change them. *Lastly*, The Exhortations to Labour, which *Solomon* here gives us, shew, that we must avoid Idleness, since that a Life of Business, is not only profitable as to this World, but is also a Help to Piety and Virtue.

C H A P. XXVIII.

THIS Chapter contains excellent Sentences, upon the Condition of a good and bad Conscience ; about Government, Extortion, Usury, Integrity ; the Observation of God's Commands ; the Exaltation of good Men ; the Confession of Sins ; the Fear of God ; tyrannical Rule ; Diligence ; Honesty ; respect of Persons ; Corrections ; Presumption, and Charity to the Poor.

After Reading the Chapter.

THIS Sentence, *The Wicked flee when no Man pursueth*, shews, that an evil Conscience is always in Fear, whereas a good Man is always easie and steady. This Chapter teaches us farther, that God sometimes punishes the People for the sake of their Governours ; that a poor and honest Man is more valuable than a rich Man without Virtue ; that he who increases his Goods by Extortion, heaps up Riches for others ; that every body ought to be glad when the Righteous are preferr'd, but that it is a great Misfortune when the Wicked bear Rule. Remember well this Sentence: *He that covereth his Sins shall not prosper; but whoso confesseth and forsaketh them shall have Mercy: And this other: Happy is the Man that feareth alway;* and learn from thence the great Advantages which the Confession of Sins, and the Fear of God procure us. *Lastly*, Take notice, that Idleness produces Misery ; that Justice is to be exercised without Partiality ; that those who reprove us are our best Friends ; that it is a great Sin in Children to Steal from their Fathers and Mothers ; that a good Opinion of one's Self, is a Sign

Sign of extream Folly ; that those who give to the Poor will never want, but People without Charity are accursed.

C H A P. XXIX, and XXX. 1,—9.

TH E Wiseman speaks of those that will not bear Reproof; of the Impure; of Flatterers; of the Good that Wisemen do to others, and of the Evil occasion'd by wicked Men; of Kings, and of Governours; of the Correction of Children, and some other Matters. *Lastly*, We have here an excellent Prayer, in which the Wiseman asks of God to give him neither Poverty nor Riches.

After Reading the Chapters.

WH A T we are to gather from hence is, *First*, That those who will not bear Reproof, are their own Enemies. Next, that a People who are govern'd by good Princes, are very happy; but they are no less miserable when their Rulers and Magistrates are unjust, and Lovers of Bribes, or suffer vicious Men about them; that unclean Persons engage themselves in great Misfortunes; that wise and pious Men are very useful in the World; but that wicked Men do much Mischief therein, and are Enemies to the Righteous; that Children which bear Correction, are a Joy to their Parents; that People without Instruction, are corrupted, and deserve our Pity; that we ought never to engage our Selves in the Society of wicked Men, and that those who do so, become Partners of their Crimes; that the surest Way to be always in a settled Condition, is to trust in God, and to walk uprightly; that we ought to apply our Selves before all things, to the

Knowledge of true Wisdom, and for that purpose, to stick to the Word of God. *Lastly*, You ought to retain, and offer up continually to God this noble Prayer: *Give me neither Poverty nor Riches, feed me with Food convenient for me*, and from thence regulate your Desires and your Actions with relation to the Goods of this World.

Here ends the Book of Proverbs.





Ecclesiastes.



THE Design of this Book is, to expose the Vanity of the World, and of the Vanity of Life, and to shew, that the only Means of being Happy, is to fear God, and to keep his Commandments.

CHAP. I.

IN this Chapter, *Solomon* teaches that every thing in this World is vain and uncertain; and particularly, that the Knowledge of Things here below, and the Labour of Men, cannot give us content of Mind.

After Reading the Chapter.

ALL this whole Book of *Ecclesiastes*, and particularly this Chapter, tends to instruct you in the Vanity and Inconstancy of worldly Affairs, and of your own Lives; you ought to be no less convinc'd of this Truth than *Solomon* was; let it then always be present in your Mind, make a good Use of it, and seek, in the Knowledge and Fear of God, a Remedy against this Vanity, to which all Things are subject;

ject ; and since you have heard, that the Pains which Men take to acquire the Wisdom of this World, is nothing but Trouble and Folly, apply your Selves to more useful Things, and labour to get true Wisdom, which consists in the Fear of God, and which can only impart to you solid Content, and perfect Happiness.

CHAPTER II.

SOLOMON shews by his own Experience, the Vanity of worldly Things. He says, that after having endeavour'd to satisfy himself with Pleasures, with Riches, and with Glory, he found that all was nothing but Vanity ; and adds, that he had made the same Judgment of the Conduct of Men, and of their Labour in acquiring worldly Goods.

After Reading the Chapter.

YOU ought to take great Notice of what is said in this Chapter. You hear that a great King, after having liv'd in Pleasures, in Magnificence, and in Riches, acknowledges, that all is nothing but Vanity. The Example of *Solomon* should make you own the Worthlessness of Riches, of Pleasures, and of Honours, and the Folly of fixing our Hearts excessively upon them. But that which the Gospel says upon this Occasion, should yet more strongly convince you of this Truth. Consider particularly the Folly of those Persons, who weary themselves in heaping up Riches ; and when they die, leave them to those that will scatter them, and sometimes even to such as they do not know. Let this teach you to moderate your Concern as far as it relates to the good Things of the World, and to avoid those excessive Cares that

that render a Man miserable in this Life, and cause him to lose Peace of Mind, and the Happiness of the Life to come.

C H A P. III.

SOLOMON shews, that all Things in this World have their Season, and are liable to Change; he speaks of unrighteous Judgments pronounc'd by Magistrates; he says, all Men are mortal; and that upon this Account there is no Difference with respect to the Body, between them and the brute Beasts.

After Reading the Chapter.

WHAT *Solomon* teaches, 1st, Of the Inconstancy, and the continual Changes that we see in worldly Things, and in the Life of Man, should excite us to act wisely, to make a good Use of Time and Opportunity, and always to submit our selves to Providence, without setting our Minds too much upon things here below, since we can be sure of nothing. We should likewise acknowledge the Wisdom, Justice, and Goodness of God, in the Order and Vicissitude of things in this World. 2^{dly}, This Chapter likewise teaches us, that God knows every thing; that He examines particularly the Behaviour of Judges; and that if they commit any Injustice, He will call them to account for it. 3^{dly}, It is to be consider'd, that if *Solomon* says, that Men die as the Beasts do, he only says it in relation to the Death of the Body; for our Souls are immortal, and all Men must be judged after Death: This *Solomon* teaches in this Book, and even in this Chapter, where he speaks expressly of the Judgments of God, saying, *God shall judge the Righteous and the Wicked;*
for

for there is a Time there for every Purpose, and for every Work.

C H A P. IV.

SOLOMON speaks of the Innocent that are oppress'd, of the Envy Men bear one another, of Idleness, of the Pains we take to get Riches, of the Advantages of Society, and of the Exaltation of those who rule over others.

After Reading the Chapter.

YOU may make the following Reflections upon this Chapter: 1st, That if the Vanity of this Life appears, in that innocent Men are often oppress'd, and remain comfortless, it teaches us likewise, not to judge of the Happiness or Unhappiness of Men, by that which befalls them in this World; because there is a God, who will render to every one according to his Works. 2^{dly}, That we should never be envious of any Body, since it only serves to torment us unprofitably; besides, that Envy is contrary to Charity for our Neighbour, and to the Submission we ought to pay to the Will of God. 3^{dly}, That it is a great Folly to harass our selves in getting Riches together, since we do not know oftentimes into whose Hands they will fall. 4^{thly}, That it is very advantageous, and very agreeable, to be united to one another by the Bonds of Friendship, provided it be made between virtuous Persons. 5^{thly}, That Wisdom is more valuable than all worldly Goods besides; and that a poor and wise Man is to be prefer'd, even beyond a King that wants Wisdom. 6^{thly}, What Solomon says, that Men do not cleave but to such from whom they have some-

something to hope ; and that they forsake great Men, when they have nothing more to expect of them, shews, that there is much Vanity in the Judgments of Men, and in worldly Greatness.

C H A P. V, and VI.

SOLOMON gives Warnings here against Rashness and Hypocrisy in Divine Service, Vows, unrighteous Judgments, the Folly of covetous Men, the Vanity of Riches, and about the Use we ought to make of the good Things which God gives us.

After Reading the Chapters.

LET us learn from these Chapters, 1st, To present our selves before God with great Respect, and to take heed to our Thoughts and Words, when we appear before Him. 2^{dly}, That it is an indispensable Duty exactly to perform the Vows we make ; and that it is much better never to make, than to break them. 3^{dly}, That if Princes and Magistrates do not exercise Justice, and do suffer Right to be violated, there is a God in Heaven that sees it, and will judge them for it. 4^{thly}, That he who loves Riches and Pomp, does not live more happy, nor longer by them ; that, on the contrary, he has more Trouble and Anxiety than others ; that Men who get their Livings by Labour, enjoy more Sweetness and Rest than those, who are Masters of great Estates ; in which the more we abound, the more Cares we have ; that the Rich cannot often enjoy their own Riches ; that they die like other Men, without enjoying any solid Satisfaction ; and that they know not what will become of their Estates

states after their Death. From all which we may conclude with the wise Man, that when God grants us Wealth, we ought to receive it as his Gift, and use it with Sobriety and Gratitude ; but never to make it the Object of our Happiness.

C H A P. VII.

TH E wise Man speaks of Meditation, of Death, of Moderation, of Wisdom, of Prosperity and Adversity, of what happens to the Righteous and Wicked in this World, of troublesome People, of the Fear of God, of the Corruption of all Men, of the Difficulty there is in acquiring Wisdom, and in finding a virtuous Woman, and of the State in which Man was created.

After Reading the Chapter.

HE R E you have several notable Instructions: 1st, That it is absolutely necessary to think upon Death ; and that it is better to be in Sorrow, than to give our selves up to Mirth. 2^{dly}, That it is a great Wisdom to be moderate in our Discourse and Behaviour. 3^{dly}, That a wise Man is contented in the Condition, and with the Times he finds himself in ; and that whether God sends us Adversity or Prosperity, we should make a good Use thereof. 4^{thly}, That we ought not to be scandaliz'd, if the Wicked live happily and long, nor if the Righteous suffer. 5^{thly}, That we ought not to be of a turbulent Spirit, nor meddle with too many Things. This is the Meaning of that Sentence: *Be not righteous over much* ; but it does not signify that we should not be too good, since we can never be enough so. Remember well this
other

other Sentence, which is very proper to encourage us to Piety: *That he that feareth God, shall come forth of them all.* Observe, that it is a great Happiness to meet with a wise Woman; but for the rest, you must not apply to Christian Women without Distinction, what *Solomon* here says of their Sex; since there are many among them, who are endu'd with Virtue and Piety. *Lastly*, *Solomon* teaches us, that God has made Man upright, but that he has corrupted himself wilfully; from whence we may learn, that God is not the Author of Sin; and that our Depravity proceeds from our selves.

C H A P. VIII.

TH E Instructions contain'd in this Chapter, relate to the Price of Wisdom, the Respect due to Kings, Prudence, the Uncertainty of Events, and Certainty of Death; the Abuse Men make of God's Patience, the Condition of good and bad Men, and the Use we ought to make of the Advantages of Life.

After Reading the Chapter.

TH E principal Instructions in this Chapter are, That Wisdom is the true Happiness and Pleasure of Men; that we should pay to Kings the Reverence that is due to them; that one of the chief Duties of Wisdom is, to make a right Use of Time and Opportunity; that Men know not what may happen to them; that Events, and even our own Lives, are not in our Power, but that Death is unavoidable. We are, moreover, taught in this Chapter, that Sinners harden themselves commonly, because God supports them, and defers their Punishment; but that, nevertheless, they will receive,

ceive, early or late, what they deserv'd ; that if the Righteous are unhappy in this World, and wicked Men happy, 'tis a Sign of the Vanity of Things here below ; but that God will have it so, to try good Men, and to invite the Evil to Repentance ; and that at last He will render to both according to their Works. *Lastly*, You must take Notice, that when *Solomon* says : He had *valued Pleasure above all Things*, he expresses the Sentiments he had whilst he considered things with respect to the World ; and that therefore you must not conclude from thence, that we ought to give our selves up to worldly Joys ; though, at the Bottom, reasonable Pleasures, which proceed from a lawful and moderate Use of the Goods that God has given us, have nothing in them contrary to Piety.

C H A P. IX.

WE learn from this Chapter, that good and bad Men are subject to the same Accidents ; that the Dead have no longer any Share in what passes upon the Earth ; and that they can no longer enjoy the good Things of this Life ; that all Events are uncertain ; and that Wisdom is of a very great Price, tho' it be often despis'd.

After Reading the Chapter.

YOU may observe upon this Chapter, 1st, That though good and bad Events are common to all Men, as *Solomon* acquaints us ; yet that does not hinder, but that just Men, and their Actions, are in the Hands of God ; nor that He should be the Judge both of good and evil Men. 2^{dly}, Since we are told, that the Dead have no longer any Share in what passes

passes in this World, and that their Love and Hatred are both at an End, we ought to make a wise Use of worldly Things, and chiefly apply our selves to that which may render us happy after Death. *3dly*, Solomon teaches us, that Wisdom and Strength are profitable upon many Occasions; but that, however, we are not the Masters of Contingencies; and that we often fall into Misfortunes, without being able to foresee, or prevent them; wherefore we ought never to rely, either upon our own Power or Skill. *4thly*, We may have observ'd, that though Wisdom be valuable, and very advantageous, yet it is despis'd in poor Men; but that this is a very partial Judgment; and that we ought to esteem wise and virtuous People, without having any Respect to Persons.

CHAP. X.

THIS Chapter treats of the Faults committed by wise Men; of the Exaltation of the Wicked; and of the Evils that befall those Nations, where the Governours are void of Wisdom, or Young, and addicted to Pleasures and Intemperance. Here is likewise mention made of Sloth, and of the Respect that is due to great Men.

After Reading the Chapter.

HERE we may make *Three* principal Observations: *1st*, That the Faults committed by those who pass for wise Men, are of great Consequence: This should teach such as are virtuous Persons, to take heed to their Behaviour; but it does not authorize any Body to imitate them in the Faults they commit. *2dly*, That when People of mean Extraction, and, at

the same Time, destitute of Wisdom and Virtue, are exalted to Honours, many Evils follow from thence. 3dly, *Solomon* has taught us, that People and States are very unhappy, when Princes and Magistrates have not that Wisdom and Understanding which is necessary for them; or when they are Young, and void of Experience; or if they are addicted to Drunkenness, Gluttony, and other Pleasures; but, on the contrary, a Land is happy which is govern'd by Persons that are wise, sober, and worthy to command. Upon which you must observe, that the Faults of Men in Authority ought not to hinder us from respecting them; and that pious Kings and upright Magistrates are worthy of double Honour; and that we ought to pray to God, that He would always raise up such Governours.

CHAPTER XI.

HERE *Solomon* exhorts us to use Charity to the Poor, without fear of falling into Necessity thereby; and always to depend upon the Providence of God.

After Reading the Chapter.

YOU may learn here to exercise Charity towards the Poor, and to do it liberally and heartily; for which Purpose you must not regard the Unworthiness of the Persons who are in Want, nor be afraid that your Alms will impoverish your selves; but rely upon God, and his Providence, being perswaded that He will never abandon you; and since the Vanity of Life, and of worldly Things, is so great, let us take Notice, that the best Use we can make of them is, to do all the Good we can with them, whilst

whilst we have an Opportunity: Remembring, that *whatsoever a Man soweth, that shall he also reap*, Gal. vi. 7.

C H A P. XII.

SOLOMON exhorts young People to fear God, before Old Age surprizes them, and Death takes them out of the World; he describes the Infirmities of Old Age, and says, that Death puts an End to these Weaknesses. *Lastly*, He concludes this Book in shewing, that the End of all he has said is, that we must fear God, and that this is the whole Duty of Man.

After Reading the Chapter.

YOUNG People ought to make a good Use of the grave Exhortations which the wise Man gives them in this Chapter; and learn from thence, 1st, to shun the Desires of Youth, and especially Luxury and Pleasures; to remember their Creator whilst they are Young, and to fear his Judgments; lest that, in following the Inclinations of their own Heart, and in abandoning themselves to Pleasure, they discover their Mistakes when there is no longer any Remedy. 2^{dly}, The Description *Solomon* here makes of the Infirmities of Old Age, exposes the Vanity of this Life; but it ought chiefly to make us observe, that since Man decays in such a manner, and that his Body is weakned and consumed in old Age, that Age is no longer proper for glorifying God, or working out our Salvation; and that therefore we ought to labour therein before our End approaches, and whilst we have yet Strength and Help. Observe likewise these Words: *Then shall*

shall the Dust return to the Earth as it was, and the Spirit shall return unto God who gave it ; which is a noble Proof that the Soul is immortal, and dies not with the Body. Lastly, Make a good Use of the Instructions you have heard in this Book ; and take notice, that the Conclusion of the whole Matter, and the Design of all Religion, is, to fear God, and keep his Commandments : for this is the whole Duty of Man. For God shall bring every Work into Judgment, whether it be good, or whether it be evil. The Lord make this great Truth sink deep into your Hearts. Amen.

Here Ends the Book of Ecclesiastes.



ISAIAH.



ISAIAH.



HERE begins the Book of *Isaiah*. This Prophet lived about 800 Years before the Coming of our Saviour; and he prophesy'd a very long Time in the Kingdom of *Judah*; there is a great deal of

Strength in his Exhortations, in his Reproofs, and in his Threatnings. In this Book there are several Predictions relating to the *Jews*, and other neighbouring Nations; but, above all the Prophets, *Isaiah* has spoke the most clearly of the Coming of *Jesus Christ*, of his Sufferings, of his Kingdom, and of the Calling of the Gentiles.

CHAP. I.

IN this *First* Chapter, *Isaiah* reproves the *Jews* for their Ingratitude, and for their Hardness of Heart; and especially for their Hypocrisy, and the vain Confidence they had in Sacrifices, and in their external Worship. He exhorts them to Repentance; he declares to them, that if they would be converted, God would pardon and bless them; but if they continued in their Disobedience, they would be destroy'd.

After Reading the Chapter.

LET us make the Application of the Exhortations and Reproofs which the Prophet directed to the *Jews*; and since we have received greater Mercies than they, God having adopted us for his Children, and brought us up in his Church, let us take Care we do not render our selves guilty of a greater Ingratitude, nor draw upon our selves more heavy Chastisements. Let us learn from hence, that 'tis in vain to pay a publick Worship to God, and attend in the religious Assemblies, and practise the external Acts of Devotion, whilst we live in Sin; that God abhors such Worship; that the only Way to avoid his Wrath is, to cease from doing Evil, and to learn to do Well; that God is ready to receive to his Mercy Sinners that are converted; but that the Disobedient and Hardned shall perish in their Impenitency; and that, in particular, the Sins and Iniquities committed by publick Persons, bring upon the People the Judgments of God.

C H A P. II.

THE Prophet foretels two Things in this Chapter: *1st*, That all Nations shall be call'd to the Knowledge and Service of the true God, by the Preaching of the Gospel. *2dly*, That God would reject the *Jews*, because of their Idolatry, and their other Sins; that He would destroy, by his Almighty Power, those that set themselves against Him; and that He would abolish Idolatry.

After

After Reading the Chapter.

WE have seen the Accomplishment of the two Prophecies contain'd in this Chapter; one of which foretold the Calling of the Gentiles, and the other, the Rejection of the *Jews*. The several Nations of the World have been call'd to the Knowledge and Service of the true God, by the Means of the Gospel, and are come into the Church, and Covenant of God; and the *Jews* have been rejected, by reason of their Sins, and their Incredulity. The Use then we should make of the reading this is, *1st*, To observe well the great Advantage we have to be among the Number of those whom God has call'd to the Knowledge of Himself, to serve Him with Zeal, and to walk in his Ways. *2dly*, To improve the Example of the *Jews*, and to take Care that we do not draw upon our selves, by our Disobedience and Ingratitude, the Judgments wherewith God threatens all those who oppose Him, and do not reverence his Power.

C H A P. III, and IV.

IS A I A H foretels the Destruction of *Jerusalem*, and of the Kingdom of *Judah*, on account of the Sins of the *Jews*; and chiefly of the Injustice which the Heads of the People committed, and of the Luxury and Immodesty of the Women and Maidens of *Jerusalem*. He foretels next, that God would afterwards re-establish the Remnant of the People of *Israel*; and that He would sanctify and protect his Church.

After Reading the Chapters.

WE are here taught, *First*, that God withdraws his Protection from the People that provoke Him by their Sins; and that He punishes them particularly, in setting over them Rulers that know not how to govern. *2dly*, That when Men publish their Sins after the manner of *Sodom*; that is to say, when they sin without Restraint, 'tis a Token that the Judgments of God are not far off. *3dly*, That among the Sins which provoke the Wrath of God, He is, above all, offended with the Injustice committed by publick Persons, and with Luxury and Pride. You ought to mind well how the Prophet describes at length, in the *Third Chapter*, the Luxury and Vanity of the Maidens and Women of *Jerusalem*; their several Ornaments, their wanton Attire, their Immodesty, and their soft and dissolute Lives; and he declares, that this their Pride and Luxury would be one of the Causes of the Ruine of the *Jews*. From whence we may learn, that Pride, Luxury, and Immodesty, are very great Sins, and the principal Occasions of the Destruction of Nations. *Lastly*, God gives here Tokens of his Goodness, in promising that, after the *Jews* had been chastiz'd, He would come to redeem and sanctify his Church, as He has done chiefly by sending his Son into the World.

C H A P. V.

IS A I A H represents, by the Similitude of a barren Vine, the Care God had taken of the *Jews*, the Ingratitude of that People, and the Judgments that were about to fall upon them,

them, by reason of their Sins; the Chief of which were, Covetousness, Injustice, Drunkenness, Love of Pleasures, Contempt of God's Judgments, Prophaneness, and the Iniquity of Judges in taking Bribes to corrupt them. The Prophet foretels, that the *Jews* should be punish'd for all these Sins, and that far distant Nations should come and destroy *Jerusalem*.

After Reading the Chapter.

TH E Complaints which God makes of the Ingratitude and Disobedience of the *Jews*, under the Image of a barren Vine, teach us, that God does all that is necessary for the good of Men; that He makes use of the most proper Means to engage them to love and fear Him; that therefore He is not the Author of their Ruine; and that if they perish, it only happens thro' their own Fault. This Comparison teaches us likewise, that when Men abuse the Methods that God takes to render them happy, He deprives them of them, and forsakes them. Besides this general Instruction, and which ought to be well considered, we learn from this Chapter, that the Sins which expose Men to the Divine Vengeance are, Covetousness, and the desire of Enriching our Selves, Drunkenness, the Love of Mirth, and of Pleasures, too great Security, and Contempt of the Threatnings of God, impious Opinions, and Unrighteousness in Judgments; this we have seen exemplified in the *Jews*, who were rooted out, for having provok'd the Lord by such like Sins.

C H A P. VI.

TH E Prophet relates a Vision, in which God appear'd to him in his Glory, and commanded him to speak to the *Jews* in his Name. God acquaints him with their Hardness, and their Ruine; but promises nevertheless, that they should not be utterly destroyed.

After Reading the Chapter.

TH E R E are two Things in this Chapter that deserve your serious Attention. *First*, The magnificent Vision which the Prophet *Isaiab* had, wherein he saw the Lord seated upon his Throne, and surrounded by his holy Angels, who celebrated his Holiness and infinite Majesty. This Vision, which fill'd the Prophet with fear and trembling, should inspire us with a great Dread of the Majesty of God, and stir us up to praise Him continually, saying with the Angels, and with the greatest Zeal, and deepest Humility: *Holy, holy, holy, is the Lord of Hosts, the whole Earth is full of his Glory.* *Secondly*, You must observe, that what is here said of the Blindness and Hardness of the *Jews*, does not mean, that God blinds and hardens Men; but that God does only tell, that the *Jews* would harden themselves wilfully, and through their own Fault. Wherefore we ought never to attribute to God, the Sin and Hardness of Men, since that, far from hardening them, He does all that is necessary to convert and save them; but if they continue in their Sins, and perish therein, that only happens thro' their own Wickedness, and because they would have it so.

CHAP.

C H A P. VII.

A H A Z, King of *Judah*, being attack'd by *Rezin* King of *Syria*, and *Pekah* King of *Israel*, God sends *Isaiah* to *Abaz*, to assure him that He would defend *Jerusalem*, and that the Kingdoms of *Syria* and *Israel* should be soon destroy'd. The Prophet, to assure the *Jews* more strongly of the Favour of God, foretels that the *Messiah* should be born of a Virgin; but he likewise declares, that *Jerusalem* would be destroy'd by the *Egyptians* and the *Assyrians*.

After Reading the Chapter.

T H E Care which God took to send *Isaiah* to *Abaz*, who was a wicked King, to promise him his Protection against the Kings of *Syria* and *Israel*, and the Assurance He gave him that those Kings should be destroy'd in a little while, is, *First*, An instance of the Goodness of God towards Men, even towards those that offend Him, and of his covering his Church against those who unjustly assault it. The Behaviour of *Abaz*, who rejected the Promises and Offers that *Isaiah* made him from God, shews us, that if it be tempting God to expect what He has not promised, it is no less offending Him, not to believe his Promises, nor to receive the Offers of his Favour. *Thirdly*, We have here an express Prophecy, that the *Messiah* should be born of a Virgin, which was accomplished when our Lord *Jesus Christ* was born of the blessed Virgin *Mary*. *Fourthly*, We see that *Isaiah*, after having promised to the *Jews*, that God would then defend them against the Kings of *Syria* and *Israel*, foretold they should be destroy'd, because of their Sins, by the *Egyptians*, and by the *Assyrians*;

Assyrians ; from whence we may learn, that even those whom God protects and supports during a Time, when they abuse his Patience, become at last the Objects of his Vengeance.

C H A P. VIII, and IX. *Ver. 1.*

IS A I A H continues to Propheſie, that the Kingdoms of *Syria* and *Israel* ſhould be deſtroyed by the *Assyrians*, and that the Attempts of thoſe Kingdoms againſt *Jeruſalem* would be in vain. He exhorts the *Jews* to put their Truſt in God, and to fear none but Him ; to cleave to his Word, and not to have recourſe to Sorcerers nor Idols. He ſpeaks, *laſtly*, of the Deſolation that ſhould befall thoſe *Jews* which dwelt in *Galilee*.

After Reading the Chapter.

TH E repeated Aſſurances which *Iſaiah* gave the *Jews*, that they ſhould be delivered from the Kings of *Syria* and *Israel*, ſhews, that God defeats the Attempts which the Enemies of his Church form againſt it, and that He renders their Counſels vain and ineffectual, and therefore in God alone ought we to place our Fear, and our Truſt. You may obſerve particularly, that the Prophet very ſtrongly condemns thoſe, who, inſtead of applying to God and his Word, had recourſe to Witches, and to the Dead. From whence it appears, that it is a great Crime, and an extream Impiety, to believe in Witchcraft, or to have to do with thoſe who pretend to foretel good or bad Luck, or any future Things ; and that thoſe who conſult ſuch Perſons, and make uſe of ſuch damnable Methods, forſake God ; and that there ought to be no other Support of our Truſt, nor any other Rule of our Faith, but that of his Word. *Laſtly,*

ly, It is to be observ'd, that if the People of *Galilee* were the first that were destroy'd by the *Assyrians*, they should afterwards have the Happiness to be the first that were enlightn'd by the Gospel; *Jesus Christ* having sojourn'd among them, as we are taught by *St. Matthew*, in the ivth Chapter of his Gospel, where he applies to the Inhabitants of *Galilee* these Words of *Isaiah*: *The People which sat in Darknes, saw a great Light: and to them which sat in the Region and Shadow of Death, Light is sprung up.*

C H A P. IX.

H E R E are Two Things to be observ'd: *First, Isaiah* foretels that God would deliver the *Jews*, and that He would enlighten them with his Knowledge, by sending to them his Son, whose Glory and Majesty is here described. *Secondly*, That the Kingdom of *Israel*, which at that time made War against that of *Judah*, should be destroy'd.

After Reading the Chapter.

W H A T we have now read, engages us to bless God, that He has given us the Light of his Gospel, when we were in the Darknes of Sin, and of Death; and that He has caus'd his Son to be born very God, and very Man, and has given Him to us for our Saviour, and our King. We are next to observe what *Isaiah* Prophefied, that God would display divers Judgments upon the *Israelites*; and that because they would not turn to Him that smote them, but even sooth'd themselves in their Sins, He would send them new and greater Calamities, and that his Anger should not be turned away, but his Hand still stretched out against them. This teaches

teaches us, that God afflicts Men to bring them to Him; that when they harden themselves, He doubles the Stroke of his Rod; and therefore that the only Way to turn away his Wrath, and to profit by his Chastisements, is, to be converted.

C H A P. X.

THIS Chapter contains Threatnings against those who oppress others by Violence and Injustice; and particularly against the *Assyrians*, whom God would make use of to punish the *Israelites*; but would afterwards destroy them likewise, because of their Injustice and Pride.

After Reading the Chapter.

WE may gather from this Chapter, That violent, proud, and unjust Men, are threatned with the Curse of God; but what you are chiefly to observe here is, that God would make use of the King of *Assyria* to punish the *Israelites*; that this Prince was to accomplish the Designs of God without knowing it; and that afterwards God would destroy him, because he had unjustly attack'd the *Israelites*, and out of a Principle of Pride; and that he would have attributed his Victories to his own Wisdom and Strength. This Chapter is very remarkable; we see plainly therein, that although God lets the Wicked alone, and that He employs them to chastise Men, and to execute his Designs, He nevertheless punishes them justly for doing it; since what they perform is willingly and freely, and their End is only to gratify their own Passions. This should teach us to adore the Ways of God's Providence, and to confess, that He presides over all Things; but that, however, He is
by

by no means the Author or Cause of those Sins which Men commit; that He has a Right of punishing them, and that He will infallibly do it.

C H A P. XI, and XII.

THE Prophet foretels, that although the Kingdom and Family of *David* were to be brought low, and reduc'd to a very low Condition, by the *Assyrians*, and by the *Chaldeans*; yet God would cause the *Messiah* to be born of the Race of *David*, the Son of *Jesse*. He says, that the Spirit of God should rest upon the *Messiah*; that his Kingdom should be a Kingdom of Peace; he represents in figurative Terms the Peace which *Jesus Christ* should bring into the World, and the Calling of the Gentiles to the Knowledge of the true God. He concludes with a Song of Thanksgiving, for the great Deliverance that God would send to his People.

After Reading the Chapters.

WE learn from hence, That the *Messiah* was to spring from the Posterity of *David*; that the Kingdom of the *Messiah* was to be a spiritual Kingdom, since He Himself should be invested with the Gifts of the Holy Ghost; and that the Design of this Kingdom would be, to reconcile all Men, to make them live in Peace, and to fill the whole Earth with the Knowledge of the Lord. These are so many Signs, to prove that *Jesus* is that *Messiah* who was to come; and therefore it should engage us to submit to his Kingdom, to live in Peace and Unity, and, by leading a holy Life,
to

to acknowledge the Mercies God has shewn us, in calling us out of Darknes to a marvellous Light.

Besides this, we have in the *Twelfth* Chapter, which you have also heard, a very notable Psalm, that ought to be continually in the Mouths of Christians, and should stir us up to rejoice in God, and to bless Him for the Coming of our Lord *Jesus Christ*.

As the xiiith Chapter of Isaiah, and all that follow to the xxith, treat of the Destruction of the Babylonians, Moabites, Syrians, Ethiopians, Egyptians, and some other People, we may pass them by. However, one may see in those Chapters, and in that which happen'd to all those People, very particular Tokens of the Providence and Justice of God.

C H A P. XXII.

AFTER that the Prophet had foretold the Destruction of those People, who had oppress'd the Jews, he says in this *xxith* Chapter, that *Jerusalem* should be destroy'd, especially because its Inhabitants did not make a good Use of the Threatnings and Judgments of God; and that they abandon'd themselves to their Pleasures, at a Time when God call'd them to Repentance. *Isaiah* foretels likewise, that *Shebna*, one of the King's Officers, should be removed from his Place, and that *Eliakim* should succeed him.

After

After Reading the Chapter.

BY the Threatnings which are here made against *Jerusalem*, we see that God spares not his People when they offend Him; and that the Nations and Cities, where Impiety reigns, are at last exposed to his Vengeance; but what is chiefly to be observ'd here is, that one of the greatest Signs of Hardness of Heart, and which mostly provokes God to punish Men, is, the giving our selves up to Mirth and Pleasures, at a Time when He calls us to Humiliation and Repentance. The Prediction which *Isaiah* made, of the turning out of *Shebna*, and the Preferment of *Eliakim*, is an Instance of God's exalting and abasing whom He pleases; and particularly, of his humbling proud Men, and stripping them of the Advantages they possess'd.

C H A P. XXIV.

THIS Chapter consists of two Parts: The *First* treats of the extream Desolation of *Judea*, which would be occasioned by the Sins of the *Jews*; and the *Second*, of the Re-establishment of that People, and Deliverance of the Church.

After Reading the Chapter.

THIS Chapter obliges us to think upon the Miseries that formerly befel the *Jews*, which all those who break the Covenant and Commandments of God ought likewise to expect; (to wit) that God will at last withdraw his Protection from them, and overwhelm them with his Judgments. On the other Hand, the Promises God here makes to save and re-
N
store

store his People, and to establish his Kingdom, should lead us to acknowledge and celebrate his infinite Mercy; above all, because it is chiefly by the Means of our Lord *Jesus Christ*, and in Favour of us, that these Promises have been accomplish'd.

C H A P. XXV.

THIS is a Psalm of Praise, for the Deliverance and Blessings which God would grant to his People.

After Reading the Chapter.

THE Praises and Thanksgivings contain'd in this Chapter, do not so much relate to the temporal Deliverances, which God formerly granted the *Jews*, as they do to that great and spiritual Deliverance, which the *Messiah* was one Day to procure for Men, by redeeming them, and receiving them into Heaven. And we ought chiefly to observe, that these Words of the Prophet: *He will swallow up Death in Victory; and the Lord God will wipe away Tears from off all Faces*, will not properly be accomplish'd but at the Resurrection of the Faithful, and when *Jesus Christ* shall bring them into his Glory; which also ought to produce in us a great Desire to partake of these excellent Promises, and be a powerful Motive to us, to bless the Lord our God, and to be glad and rejoice in his Salvation.

C H A P. XXVI.

IS A I A H declares the Deliverance of the People of God. He exhorts the *Jews* to trust in the Lord, and to wait for none besides;

sides; he shews how the Wicked abuse the Forbearance of God; and he adores his Justice and Power, which appear, in that after having afflicted his People, by the Means of strange Kings and Nations, He was pleas'd to restore Peace to them; and from all these Considerations, he comforts and encourages the Faithful.

After Reading the Chapter.

WE ought to meditate, with Faith and Gratitude, upon what is said in this Chapter, and in so many other Prophecies, of the Deliverance and Peace which God would send his Church, since these Predictions properly relate to the Times of the Gospel. 2dly, We see here, that the Character of the truly Faithful is, to trust in God alone, to desire none but Him, and to seek Him with all the Powers of the Soul; and that God, on his Part, supports and guides them through smooth Paths. 3dly, Another Instruction that the Prophet gives us is, that Men commonly love to fear God, and to do that which is righteous, when He chastises them. 4thly, *Isaiah* teaches us, that the Wicked abuse the Forbearance of God, when He shews them Favour; and that, instead of being converted, they become yet more wicked. Lastly, The Assurances which the Prophet gives God's People, of the Protection of the Lord, should effectually comfort the Faithful, make them easy in the worst of Times, and always fill them with an unspeakable and glorious Joy.

C H A P. XXVII.

THIS Chapter contains a Prophecy of the Destruction of the *Babylonians*, and a strong Assurance of the Love and Protection of God towards the *Jews*.

After Reading the Chapter.

WE may gather from this Chapter, 1st, That how great soever the Power of the Enemies of the Church is, God is yet more powerful than they, and that He will not fail to destroy them. 2^{dly}, We learn from hence, that God does not afflict his Church, and his Children, after the same Manner He punishes the Wicked, nor for their Destruction; but that He chastises them out of his Goodness, and to bring them to Repentance. 3^{dly}, This same Goodness of the Lord appears in the Promises here made, to gather together the dispers'd *Jews*, and to re-establish them in their own Country; which teaches us, that God does never withdraw his Grace altogether from his People; and that, after He has afflicted them, He restores them to Rest and Peace.

C H A P. XXVIII.

THIS is a Prophecy against those of *Ephraim*; that is to say, against the *Israelites* of the Kingdom of the *Ten Tribes*. *Isaiah* foretels that they should be destroy'd by the *Assyrians*, because of their Pride, their Dissoluteness, and their Idolatries. He says, that the Priests and the Prophets suffered themselves to fall into the same Sins as the People; and that the *Israelites* were fill'd with false Hopes,
and

and thought themselves secure from the Judgments of God. He denounces those Judgments against them; promising, nevertheless, that God would save his People by the means of the *Messiah*.

After Reading the Chapter.

TH E Threatnings *Isaiah* pronounc'd against the *Israelites* teach us, 1st, That the Sins of Men, and particularly, Pride, Haughtiness, Drunkenness, and Dissoluteness, are the Cause of those Miseries which happen to them, and of the Chastisements God inflicts upon them. 2^{dly}, That when the Rulers and Ministers of Religion are corrupted, it produces Ignorance, and a Depravation of the People, and occasions the Ruine and Destruction of the Church. 3^{dly}, It is to be observ'd, that *Isaiah* complains of the Security and false Confidence of the *Israelites*, who, at the very Time that they were ready to be destroy'd, fear'd nothing, but said: *We have made a Covenant with Death; and when the overflowing Scourge shall pass through, it shall not come unto us.* Thus it is that Men flatter themselves in their Sins, and think themselves safe, when God is preparing to overwhelm them with his Judgments. 4^{thly}, and lastly, God shews his Goodness, by promising to put a chosen and precious Stone in *Sion*; that is to say, to save his People by the *Messiah*. This Oracle is apply'd in the *New Testament* to *Jesus Christ* our Lord, who is that Corner-stone, upon which the Church is built, and who was sent by God, to the End that whosoever believes in Him should not be confounded.

C H A P. XXIX.

TH E Prophet foretels that *Jerusalem*, which he here calls *Ariel*, should be besieg'd and destroy'd, because of the great Hardness of Heart and Security which reign'd, even among the Prophets, and because of the Hypocrisy of the *Jews*. To these Threatnings, *Isaiah* joins Promises of the Re-establishment of the Church.

After Reading the Chapter.

HA V I N G heard this Chapter, you ought to observe, 1st, That the Threatnings which God formerly denounc'd against *Jerusalem*, and against its Inhabitants, were accomplish'd, when the *Babylonians* besieg'd, and took that City; which is an Example of the Certainty, as well as Severity of God's Judgments. 2^{dly}, Since it was the Corruption of the Prophets, and the Hypocrisy of the *Jews*, which oblig'd God to use them in this Manner, you may gather from hence, that the Ignorance and Neglect of the Duty of the Ministers, is one of the chief Springs of the Miseries that befall the Church; and that God abominates the Worship we pretend to pay Him, when it is only an external and hypocritical Service; which our Saviour likewise observes in the Gospel, by these Expressions: *This People draws near to me with their Mouths, and honours me with their Lips; but their Heart is far from me.* 3^{dly}, We have also now learn'd, that it is a great Folly, and extreme Impiety, to pretend to hide ourselves from the Eyes of the Lord, and to escape his Knowledge, and his Justice; and that nothing can skreen us from his righteous Judgment,

ment, nor hinder Him from using us as He pleases.

C H A P. XXX.

IS A I A H denounces the utmost Miseries to the *Jews*, because they had recourse to the King of *Egypt*, rather than to God; and because they would not hearken to the Prophets of the Lord, and would even hinder them from Speaking. He tells them, that the Way to be deliver'd was, to trust in God, rather than to rely upon humane Methods; and he assures them, that God always defends his own People, and would pour down his Vengeance upon their Enemies.

After Reading the Chapter.

TH E Threatnings denounc'd by *Isaiah* against the *Jews*, who, instead of depending upon God alone, imagin'd they should be defended by the King of *Egypt*, teach us, 1st, That God does not bless those who have recourse to ill Means, and who trust in Men, rather than in Him. 2^{dly}, We have seen, how God sharply rebuk'd the *Jews*, for refusing to obey his Prophets, and for stopping their Mouths. This shews us, that it is a Token of the greatest Hardness, not to listen to the Servants of God, nor suffer them to tell us the Truth. 3^{dly}, We ought to be strongly incited to trust in God, and to fear Him, by the Promises that are here made to all those that wait upon Him, as well as by the Blessings, which He declares He will shower down upon his People, and upon his faithful Servants.

C H A P. XXXI.

TH E Prophet continues to threaten those, who look for Help from the *Egyptians*; and to assure the *Jews*, of the Protection of the Lord,

After Reading the Chapter.

IS A I A H here teaches us, That we ought never to rely upon humane Means; that all the Power of Men is but Vanity; that whoever depends upon it, shall be confounded; whereas those who hope in God, and rest wholly upon his Power, are entirely safe. We see here particularly, by the Promises which God made to defend *Jerusalem* against the *Assyrians*, that the Lord always exerts his Power for the Deliverance of his Church; and that He will never permit her Enemies to prevail against her.

C H A P. XXXIII.

TH I S is a Prophecy of the Ruin of the *Assyrians*, who were to fall upon the *Jews* in the Reign of *Hezekiah*. *Isaiah* promises very expressly, in the Name of the Lord, that this pious King should be blest; and that *Jerusalem* should be preserv'd, and deliver'd by the Power of God.

After Reading the Chapter.

TH E first Instruction this Chapter offers to us is, That all the Designs, and all the Attempts of the Enemies of the Church, are vain and ineffectual; that they cannot resist the Power of the Lord; and that whatever they un-

undertake against Him, does only turn to his Glory. You are next to consider, that the Threatnings you have heard, relate in general to all wicked Men; and that God is to them a consuming Fire; which is express'd by these Words: *The Sinners are afraid; Fearfulness hath surprised the Hypocrites; so that they shall say: Who among us shall dwell with the devouring Fire? Who among us shall dwell with everlasting Burnings?* Take notice likewise of what the Prophet further says: *He that walketh righteously, and speaketh uprightly; he that despiseth the Gain of Oppressions, and shutteth his Eyes from seeing Evil, he shall dwell on high.* Lastly, This Chapter assures us, that as God formerly delivered *Jerusalem*, He will constantly be the Protector of the Church, and of all the Faithful; so that we may say with the Prophet: *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, He will save us.*

C H A P. XXXV.

TH E Prophet describes the happy Establishment of the People of God, and exhorts the Faithful to rejoice thereat.

After Reading the Chapter.

TH E Chapter you have heard, relates first to the Deliverance which God granted the *Jews*, when He defended them from the Invasion of the King of *Egypt*; but it may likewise be apply'd to the Christian Church, and to the Blessings that God would shed upon her by the means of the *Messiah*. We see here, that God proposes to Himself to redeem his People, to heap upon them his Favours, and, above all, to sanctify them, and to render them eternally happy.

happy. Wherefore we ought to be sensible of the Blessings wherewith God has enrich'd us, to return Him our Thanks for them; and to shew, by the Purity and Holiness of our Lives, that we are truly of the Number of those, whom He has redeem'd and sanctify'd, by the Mission of his Son, our Lord *Jesus Christ*.

C H A P. XXXVI.

S*ennacherib*, King of *Assyria*, makes War against *Hezekiah*, King of *Judah*, and sends his Ambassadors, who scoff at *Hezekiah*, and solicit his Subjects to submit themselves to their King, and blaspheme against God.

After Reading the Chapter.

WE must look upon the War which the King of *Assyria* made against *Hezekiah*, and the Advantages he obtain'd over him, as a Trial sent by God to this pious Prince. Thus it is the Lord suffers the Wicked to prosper, and tries and afflicts his Children, to engage them to have recourse to Him, and to shew forth his Power in delivering them. It is next to be observ'd, that the haughty Behaviour of *Sennacherib*, and his Blasphemies against God, which so much astonish'd *Hezekiah*, were what hastned the Ruin of that idolatrous King, and induced God to destroy him. By this we see, that God is jealous of his Glory; and that therefore we ought not to be discourag'd, when it is invaded by the Wicked. The impious Procedure of *Sennacherib* ought also to inspire us with a strong Abhorrence of every thing that affronts the Divinity; and particularly of Blasphemy,

phemy, and all other Discourses that violate the Reverence which is due to the Great God, whom we do adore.

C H A P. XXXVII.

HEZEKIAH acquaints the Prophet *I-saiab*, of the Blasphemies of *Sennacherib*, King of *Assyria*; and the Prophet assures him of God's Assistance. *Sennacherib* is oblig'd to leave *Judea*, because the King of *Ethiopia* had declared War against him; and sends Letters to *Hezekiah* full of Blasphemies against God. *Hezekiah* lays these Letters before the Lord, and prays to Him for Help. God promises to deliver him, and sends an Angel, who destroys the Army of *Sennacherib*; and that King, returning into his Country, is murder'd by his own Children.

After Reading the Chapter.

WHAT we are to observe in this Chapter is,
1st, That *Hezekiah* being alarm'd by the Threatnings of *Sennacherib*, and unable to resist him, recommends himself to the Prayers of *I-saiab*; that he carry'd to the Temple the insulting Letters, which that idolatrous King had writ him; and offer'd up to God a Prayer, full of great Zeal, profound Humility, and steady Trust in Him. By this we see, how good Men have recourse to God in all their Troubles, hoping always in Him. Let us next take notice, that the Prayers and Confidence of *Hezekiah* were not in vain; that God stirr'd up the King of *Ethiopia* to declare War against *Sennacherib*; that *Sennacherib* was punish'd for his Pride and Blasphemies; that an Angel destroy'd his whole Army in one Night; and that he him-

himself was assassinated by his Sons. This is a memorable Example, by which every one may see, that the Trust which the Righteous put in God, is never ineffectual; that the Power of God is infinite; that those who affront Him by their Impiety, and by their Pride, experience his just Vengeance; and that, in particular, proud and wicked Princes do at last receive the Punishments they have deserved.

C H A P. XXXVIII, & XXXIX.

KING *Hezekiah* being sick, *Isaiah* acquaints him, that he was to die; but God being mov'd by the Prayers of this Prince, promises him *Fifteen* Years of Life, and confirms the Promise by a Miracle. *Hezekiah* being recover'd, praises God in a Song. After which, the King of *Babylon* sends Ambassadors to him; and *Hezekiah* having shewn them his Treasures, *Isaiah* foretels him, that all those Treasures, and even his Children too, should be transported to *Babylon*.

After Reading the Chapters.

FIRST, The Sicknes of *Hezekiah* ought to be consider'd as a new Trial sent him by God, to manifest and strengthen his Faith and Piety. And this Example shews us, that God afflicts his Children after divers Manners, and suffers them often to be reduc'd to the utmost Extremities. Secondly, The Warning that *Isaiah* gave this King, to set his House in Order, puts us in Mind of our Duty at the Approach of Death. Thirdly, The Prayer which *Hezekiah* made to God upon this Occasion, is an Example of the great Assurance wherewith we call upon God, when we have liv'd in Holiness. Fourthly,
In

In the sudden Healing of *Hezekiah*, and in the Miracle God wrought for his sake, we may observe, the Power of God, and the Efficacy of the Prayers of the Righteous. *Fifthly*, Those whom God has deliver'd from Death, or some other Danger, ought, in Imitation of *Hezekiah*, to return Him Thanks, to celebrate his Loving-kindness, and to employ their Health and Life to his Glory. *Lastly*, We have seen, how *Hezekiah* shew'd his Treasures to the Ambassadors of the King of *Babylon*, in which, the Scripture says, he committed a Sin; and for that Reason *Isaiab* told him, that his Children, and his Treasures, should be transported to *Babylon*. We may learn from thence, how easily Men forget themselves in Prosperity; that worldly Happiness is very short-liv'd; and that we should never be puffed up with the Possession thereof.

C H A P. XL.

TH E Prophet comforts the People of God, and foretels the coming of *John the Baptist*, who was to be the Forerunner of the *Messiah*. He treats of the Vanity and Frailty of Men, and of the Stability of the Word of God. He exhorts the Church to rejoice at the Deliverance which God would send her. *Lastly*, He describes the Power and the Wisdom of God, and the Folly of those that worship Idols.

After Reading the Chapter.

WE have two chief Instructions in this Chapter: The *First* is, That the Promises which God had formerly made, to comfort and redeem his People, and to send the Forerunner of the *Messiah*, have been accomplish'd, by the coming

coming of *John the Baptist*, and afterwards by that of *Jesus Christ*. Wherefore we ought to bless God for it; and particularly, to improve the Exhortations which *John the Baptist* made to Men, to prepare the Way of the Lord, to dispose them to receive the *Messiah*, and to believe in Him. That which *Isaiah* says, of the Stability of the Word of God, concerns us also, as *St. Peter* teaches, in applying to the Gospel, and to Christians, the Words we have now read: *All Flesh is Grass, and all the Goodliness thereof is as the Flower of the Field. The Grass withereth, the Flower fadeth; but the Word of the Lord endureth for ever. And this is that Word which by the Gospel is preached unto you, 1 Pet. i. 25.* Secondly, We ought carefully to observe what *Isaiah* here says, of the Greatness of God, of his Power, and of his profound Wisdom, as well as of the Folly and Stupidity of those, who serve Idols. And these Considerations should stir us up to praise God, for having delivered us from Idolatry, and imparted to us the Knowledge of Himself; and to adore and fear this Great God, before whom all Creatures are as nothing; and to put all our Trust, and all our Hope in Him.

C H A P. XLI.

G O D speaks to the idolatrous People, and exhorts them to own his Power, and the Vanity of Idols. Next, He assures his People of his Protection; promising to deliver them from their Enemies, and to shower down his Favours upon them. Lastly, God shews, that He is the only true God; and that the Idols are only false Divinities, because they cannot foretell that which is to happen.

After

After Reading the Chapter.

THIS Chapter teaches us, *Christians*, 1st, That the Lord is the true God, who ought alone to be serv'd and worshipp'd; that his Power is infinite; and that those who serve Idols are mad. 2^{dly}, We ought to take a particular Notice of the Reason which the Prophet gives to prove, that Idols were not Gods; it is, that they cannot foretel future Things, nor do any Hurt or Good to Men. This Consideration, which so strongly demonstrates the Vanity of Idols, most plainly shews, that the Prophecies we have in the holy Scriptures could proceed from none but God; and that therefore there is a God, who knows and governs all Things; that the holy Scriptures are True and Divine; and that this Great God can do Good to those that call upon Him, and punish those that rebel against Him. 3^{dly}, We see in this Chapter, that the Love God bears to his Church, and the Firmness of his Covenant, is such, that He will never forsake her; that she has nothing to fear, in whatever Condition she is; that, far from being destroy'd by her Enemies, they themselves shall be destroy'd, and the Lord will heap his Blessings upon her, and all her Children.

C H A P. XLII.

IS A I A H speaks of the coming of the *Messiah*, of the Nature of his Kingdom, and of the Favours He would shed, not only upon the *Jews*, but also upon the Gentiles. He exhorts Men to praise God, and to rejoice at the Happiness which was about to befall them. He fore-

foretels the Abolition of Idolatry ; he complains of the Blindness of the *Jews* ; and declares, that because of their Sins they should be delivered into the Hands of their Enemies.

After Reading the Chapter.

YO U see in this Prophecy, 1st, The Tokens by which the *Messiah* was to be made manifest ; to wit, his great Meekness and Humility, and the Power wherewith He was to establish his Kingdom, throughout all the Nations of the Earth. These are so many Characters to prove, that our Lord *Jesus* is the true *Messiah* promis'd by the Prophets ; and so many Inducements to us, to submit our selves with Joy to this Saviour, abounding in Power and Goodness. 2^{dly}, This Chapter expresses the Sentiments of Joy and Gratitude, with which we ought to be fill'd, at the Consideration of those Mercies, which the Coming of the *Messiah* has brought us ; which are describ'd in these Words: *Sing unto the Lord a new Song, and his Praise from the End of the Earth. Ye that go down to the Sea, and all that is therein ; the Isles, and the Inhabitants thereof ; let them give Glory to the Lord, and declare his Praise.* These are the Thanks we ought to render incessantly to God, upon account of the good Things He has done for us ; and particularly, for delivering us from Idolatry. 3^{dly}, The Example of the *Jews*, who were expos'd to Desolation, and afterwards rejected by God, because of their Blindness and Stupidity, is a Warning to us, that it is Sin which exposes Men to so many Evils, and to the Wrath of God.

C H A P. XLIII.

GOD promises to deliver his People by his infinite Power, and to bring them back from *Babylon*. He declares that He was the only true God, who created all Things, and who made Himself known to the *Jews*; and that He would gather them again together after their Dispersion. He complains of the Hypocrisy of that People, who did not serve Him as they ought, and threatens them with his Chastisements for that Reason; but promises that He will pardon them after having corrected them.

After Reading the Chapter.

WE may see here, 1st, The Love which God bore to the *Jews*; that Love appears in the Assurances He gives them of his Protection, as being their God, their Saviour, and their King; and in the Promises He makes them, of delivering them from the *Babylonish* Captivity. These Promises are likewise applicable to the Christian Church, and to all the truly Faithful, and are very proper to comfort and fill them with Hope. 2^{dly}, We have here very powerful Motives to worship and fear the Lord our God; since, as we have heard, He is the God that has been from all Times, that has made all Things, that knows all, and does what He pleases, and from whose Hand nothing can deliver us. 3^{dly}, The Reproaches God makes the *Jews*, of having provoked and offended Him by their Sacrifices, and by the Service they paid Him, teach us, how much all Worship, which is purely external and hypocritical, is abominable to the Lord. 4^{thly}, We learn here, that if God afflicts Men for
O their

their Correction, He is likewise always ready to shew Mercy to them, when they humble themselves; that it is He alone who pardons Sins; and that He does it only for his own Sake, and out of pure Mercy.

C H A P. XLIV.

THIS Chapter contains most express Promises of the Deliverance, which God would send his People, and a noble Description of the Folly of Idolaters. *Isaiah* exhorts the *Jews* to rejoice in the Hopes, that God would bring them out of the Captivity of *Babylon*, and would re-establish them in their own Country, by the means of *Cyrus*, King of *Persia*.

After Reading the Chapter.

THE Promises which God made formerly to his People, to redeem them, to cause them to increase and multiply, and to bless them, began to be accomplish'd when He deliver'd the *Jews* from the Captivity of *Babylon*; but they were quite fulfill'd, when God sent his Son into the World to save Mankind. Wherefore it is our Duty to meditate upon those Promises, with Faith, and with Gratitude; to rejoice in God, and to return Him Thanks for so great a Deliverance. In the next Place, this Chapter contains a very noble Description of the Vanity of Idols, and of the Folly of those that worship the Images, which they themselves have made, out of Wood, or other Materials. By which we see, into what Extravagancies Men are capable of falling, when left to themselves, and deprived of the Light of the divine Word; and in what Condition we should be, if we had
not

not been delivered from Idolatry, to serve the True and Living God. This shews likewise, with what Respect and Fear we ought to worship this Great God, who is the Governour of the World, who knows all Things, and whose Power knows no Bounds; in doing Good to those that serve Him, and punishing those that offend Him.

C H A P. XLV.

IN this Chapter it is foretold, That there should arise a King, nam'd *Cyrus*, to whom God would give great Power, and who should set the *Jews* at Liberty, and send them back from *Babylon* into their own Country. The Prophet says, that God would do all this, to manifest his Power; and to shew, that the Idols of the Heathens were nothing but false Gods; and that there was no other God besides the God of *Israel*.

After Reading the Chapter.

YOU have heard a very remarkable Prophecy: 1st, *Isaiah* foretels that a King, named *Cyrus*, should become exceeding powerful; that God would grant him great Victories; that He would give him immense Riches, and the Monarchy of *Asia*. These Things were told *Two Hundred Years* before they happen'd; and this Prophecy was accomplish'd, when *Cyrus*, the King of *Persia*, destroy'd the Monarchy of the *Chaldeans*, and publish'd an Edict to send back the *Jews* into their own Country. This proves very plainly, as it is said in this Chapter, that there is a God, and that this God knows all Things to come, and does whatever He pleases. 2^{dly}, We have seen, that God did

all these Things for the Glory of his Name ; and to the End that all the World might confess, that there is no other God but He ; that Idols are false Deities ; and that they cannot deliver those who serve, and call upon them. From whence we may gather, that God disposes of all Things with Wisdom ; and that the End He proposes to Himself in his Works is, to make Himself known to Men, and to stir them up to serve Him. 3dly, This Chapter teaches us yet further, that since God does direct all Events with infinite Wisdom and Power, and for our Good, we should never find Fault with what He does ; and that we are in his Hands, as Clay in the Hands of a Potter ; that He may do with us whatever seemeth Him good ; and therefore that we ought to submit in all Things to his holy Will and Pleasure.

C H A P. XLVI, & XLVII.

TH E S E two Chapters speak of the Destruction of *Babylon*. *Isaiah* foretels that the *Babylonians* should be destroy'd by *Cyrus* ; and that it should then appear, that *Bell* and *Nebo*, which were their Idols, were nothing but false Gods ; and that the Lord was the Protector of his People, and the only God that ought to be adored. *Isaiah* declares afterwards, that God would abase the Pride of the *Babylonians* ; and that after having deliver'd his People into their Hands for their Correction, He would destroy them, and spoil them of that Power and Glory which made them so haughty ; and that would be for the Punishment of their Pride, their Cruelty towards the *Jews*, their Idolatries, and their other Crimes.

After

After Reading the Chapters.

HERE you are to observe, 1st, That this Prophecy, touching the Destruction of *Babylon*, was fulfill'd, when that City was taken by *Cyrus*, and when the Empire pass'd from the *Medes* to the *Persians*. This shews plainly, that God was the Author of this Prophecy, and that, as *Isaiah* says, God knows all Things; that his Counsel shall stand; and that He will do all his Pleasure. This Event was likewise an illustrious Proof, both to the *Jews*, and to the Heathens themselves, that God was Almighty; that his Knowledge was infinite; and that the Gods of the Heathens were but dead Things. 3^{dly}, The Punishment which God inflicted upon the *Babylonians*, for their Pride and Inhumanity towards the *Jews*, as well as for their Idolatries, is a remarkable Instance to shew, that God abases the Proud, and especially haughty, cruel, and idolatrous Princes and Nations; that tho' their Glory be never so great, and their Power never so well established, He destroys them when He pleases; and though He does deliver his Church into their Hands, for her Chastisement; yet He at last takes Vengeance on them, for the Evils which they have made her suffer.

C H A P. XLVIII.

THE Contents of this Chapter are: 1st, That God had often warn'd the *Jews* of the Evils that were coming upon them, to the End they might renounce their Idolatry, confess that there was no other God but the Lord, and be converted to Him. 2^{dly}, That if the *Jews* had hearkened to the Voice of God, they would not have been delivered up to the *Baby-*

lonians; but because they were insensible, and because they would not believe the Threatnings of the Prophet, God abandon'd them to their Enemies. 3dly, That God, for the Glory of his Name, and out of his Loving-kindness, would bring back the *Jews* from the *Babylonish* Captivity.

After Reading the Chapter.

THIS Chapter shews us, 1st, That God, out of his great Goodness, manifests himself to Men, and makes known his Will to them, and his Purposes, as far as it is necessary, to teach them to fear Him, and to render them happy. 2dly, That if Men, on their Side, would answer to what God does for them, they would enjoy perfect Happiness, and would not compel Him to punish them. God shews his favourable Dispositions to Men in these Expressions: *I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the Way thou shouldst go. O that thou hadst hearkned to my Commandments, then had thy Peace been as a River, and thy Righteousness as the Waves of the Sea.* This shews, that Man is not unhappy, but through his own Fault; and that it is his Disobedience which exposes him to Afflictions. 3dly, Since God promises to deliver his People after having chastised them, we must acknowledge, that He does not afflict Men for their Destruction; that his Anger towards them is appeas'd as soon as He observes that they humble themselves; and, above all, that though He exposes his Church to Sufferings, yet He at last delivers her, and gives her Rest.

C H A P. XLIX.

THE Holy Spirit declares very plainly in this Chapter, that the *Jews* would reject the *Messiah*; and that Salvation should be offered to all the People of the World. He describes the happy State of the Church under the Government of *Jesus Christ*, her Extent, Increase, and God's Protection of her. And he speaks of the wonderful Deliverance that God would grant his People, in bringing them back from *Babylon*; but particularly, in the Manifestation of the *Messiah*.

After Reading the Chapter,

WHAT you have heard, does not only relate to the Mercy God shew'd the *Jews*, in delivering them from the *Babylonish* Captivity, in giving them Princes for Protectors, in gathering them together in their own Country, and in causing them there to increase and multiply; but those Promises are particularly applicable to the Times of the *Messiah*, and to the Favours that God would then shed upon his Church. Here we see clearly, the Incredulity of the *Jews*, the Calling of the *Gentiles*, and the marvellous Increase of the Church of *Christ*. This is what *St. Paul* teaches us, when, to convince the *Jews* that the Gospel was to be preached to the Heathens, he cites the Expression in this Chapter: *I will give thee for a Light to the Gentiles, that thou mayst be my Salvation unto the End of the Earth*, Acts xiii. 47. The same Apostle applies likewise to the Times of the Gospel, these other Words of *Isaiab*, which we have read: *In an acceptable Time have I heard thee, and in a Day of Salvation have I helped thee.*

thee. And then he says: *Behold, now is the accepted Time; behold, now is the Day of Salvation,* 2 Cor. vi. 2. Wherefore it is our Duty to know our own Happiness, to rejoice continually in it, and to make a right Use of it, in breaking out of the Slavery of Sin, and in living as the redeem'd of the Lord. *Lastly,* We have here noble Assurances of God's Care for his Church; God declares that He loves her, that He bears her in the Palms of his Hands, and that He will never forget her. These are Promises that relate to the Church in general, and to all her true Members; and which are very useful to comfort the Faithful, and to fill them with Trust.

C H A P. L.

IS A I A H makes use of the Comparison of a Woman, who had been divorc'd from, and abandon'd her Husband, to shew the *Jews*, that if they had been rejected, it was not God who forsook them. He teaches them, that their Rebellions had drawn upon them the Calamities in which they were involv'd. He mentions the Troubles to which he had been expos'd, in discharging his Function of a Prophet. And he says, that God had assisted him, and that he would always trust in Him. Several of the Things here said are applicable to *Jesus Christ*.

After Reading the Chapter.

WHAT *Isaiah* says to the *Jews* in this Chapter, should cause us to observe, 1st, That God never forsakes Men; but that it is they who forsake Him, and oblige Him to punish them. 2^{dly}, That if the *Jews* were guilty of not hearkening to the Voice of God, and his Pro-

Prophets, we should be much more so, if we fell into Disobedience, since God has spoken to us in the Gospel more clearly and strongly, than ever He did to the *Jews*. 3dly, We see in this Chapter, that the *Messiah* was to be rejected by the *Jews*, and would suffer many Contumelies from them; but we see likewise, that God would support Him; the Truth of these Predictions has appear'd in the Death and Resurrection of our Lord. 4thly, The Ministers of the Lord may learn from hence, that they are to meet with much Gainsayings; and that Men will often refuse to hear them; but for all that, they are not to leave their Calling; for God will support them; and, in general, all who labour and suffer for the Cause of the Lord, may be assur'd He will never forsake them.

C H A P. LI.

THIS is the Sense and Design of this Chapter. The Prophet promises the *Jews*, that as God had formerly blessed *Abraham* and *Sarah*, by multiplying their Posterity, He would also comfort and increase them after their Captivity; that He would give them Occasions to rejoice; and that, for their sakes, He would exert the same Power which He had formerly shewn, in delivering their Fathers out of *Egypt*. He exhorts them not to fear Men, but to trust in God, who would not fail to re-establish them, and to rebuild *Jerusalem* for them, after it should have been destroy'd by the *Chaldeans*; and then to destroy the *Chaldeans* themselves, for all the Mischiefs they had brought upon the *Jews*.

After

After Reading the Chapter.

THIS Chapter, the Design of which was to comfort the *Jews*, and to assure them, that God would redeem them, and would give them occasion to be joyful, after He had afflicted them, is very proper for the Consolation of the Church, and of all the truly Faithful. We see, by the Example of the *Jews*, that the Lord does always take Care of his People; and that if He visits them with several Trials, He causes Gladness to succeed their Sorrow. We learn also from this Chapter, not to fear Men, tho' they appear never so formidable, since they are but Mortals; and that the Lord is infinitely more powerful than they. What is here said, of the Joy with which the *Jews* should be fill'd, when the Lord brought them out of *Babylon*, is to be look'd upon as a Type of that great Deliverance that *Jesus Christ* was to procure for us, and of the spiritual Joy it would produce in all the Faithful; but it must likewise be observ'd, that this Joy only belongs to the Saints; and that the Promises and Consolations we read of in this Chapter, are only intended for those that follow Righteousness, that seek the Lord, and have his Law engraven in their Hearts; but they do by no means relate to the Ungodly and Sinners.

C H A P. LII.

THE Prophet continues to declare to the *Jews*, their Return from the Captivity of *Babylon*; and to promise them, that God would work great Wonders for their Deliverance. This Chapter is likewise an Exhortation to receive with Joy the *Messiah*, and the glad Tidings

dings of Salvation, which were to be publish'd to all Nations, by the Preaching of the Gospel. The Prophet describes here, the Glory to which the *Messiah* should be exalted after his Humiliation.

After Reading the Chapter.

THIS Prophecy had two Views: The *First*, was the Deliverance from the Captivity of *Babylon*; the *Second*, but chiefest, was the Redemption of the Church by *Jesus Christ*, as *St. Paul* teaches us, when he applies to the Preaching of the Gospel these Words of *Isaiah*: *How beautiful upon the Mountains are the Feet of Him that bringeth good Tidings, that publisheth Peace, that bringeth good Tidings of Good, that publisheth Salvation, that saith unto Sion, thy God reigneth, Rom. x. 15.* This should engage us to bless God, for having accomplish'd these noble Promises; and to receive with Joy and Thankfulness these happy Tidings which have been declar'd to us by the Apostles and Ministers of *Jesus Christ*. And to the End that they may be wholesome to us, let us obey the Gospel; let us withdraw our selves from Sin, as the Prophet here exhorts us; let us meddle with nothing that is defiled; let us separate our selves from the World, and from the Company of the Wicked; and let us lead Lives answerable to the Glory of our Condition, and to the Mercies God has shewn us, in redeeming us by the Means of his Son *Jesus Christ*.

C H A P. LIII.

THIS is a Prophecy, which describes very plainly the Humiliation and Death of the *Messiah*; as also the Glory to which God would exalt Him after his Resurrection.

After

After Reading the Chapter.

NOTHING can more clearly, or more expressly, represent the State of the Humiliation, through which the *Messiah* was to pass; nor the State of his Exaltation and Glory, than the admirable Prophecy which we have read in the *Fifty Third Chapter of Isaiah*. The Spirit of God, in very plain Expressions, does here foretel, that the *Messiah* should appear in a mean State or Condition; that He should take our Sins upon Him; that He should suffer Death for the Attonement of them; that He should be number'd among the Transgressors; and that He should be honourably interr'd after his Death. The Prophet does likewise make mention of the perfect Innocence of our Lord, and of his Patience. *Lastly*, He foretels that the Death of the *Messiah* should be follow'd by his Resurrection, and Exaltation into Glory; that He would justify those that should believe in Him, and would establish his Kingdom in the World. This Prophecy ought to convince you, that *Jesus Christ* is the *Messiah*, who was promised by the ancient Oracles; that his Sufferings and Death are the wonderful Means, by which God has been pleas'd to save Men; and that He has received from God the Power to save all those that come to God by Him. All these Things ought to perswade you more and more of the Divinity of the Christian Religion; and to excite you more strongly to believe in this Great Saviour, and to obey Him.

CHAP. LIV.

ISAIAH promises the *Jews*, that God would re-establish them; that He would multiply them; that He would preserve them, and never forsake them; and assures them, that tho' God had afflicted them, He would yet place them in a glorious State, and protect them against their Enemies.

After Reading the Chapter.

YOU have heard, how the Prophet formerly comforted the *Jews*, by promising them, that God would call them back from *Babylon*; that although He chastis'd them, yet He would not withdraw his Mercy from them; that He would fix them in a happy and glorious Condition; that He would defeat all Designs and Contrivances against them; and that He would always support them. These sweet and noble Promises do not end in the Re-establishment of the *Jews*; their principal Aim is, to represent what God intended to do for his Church, in the Days of the *Messiah*. We see here, that the Church should be spread abroad throughout all the World; that God would make an everlasting Covenant with her, and would defend her against all the Enterprizes of her Enemies. The Truth of these Predictions has appear'd, in the Establishment of the Christian Church, and in her Preservation in the midst of so many Dangers, to which she has been expos'd; but she shall appear with much more Splendor, when she shall be spread over all the Earth. This ought to be a Motive to us, to trust in God, and to lead a holy Life; and should engage us

con-

continually to ask of God, the entire Accomplishment of these glorious Promises.

CHAP. LV, & LVI.

TH E Prophet invites Men to receive the Mercies that God offers them, and to be converted. He speaks of the Efficacy of the Word of God, and of the Sureness of his Promises; he exhorts Men to Righteousness, and to the Observation of the Sabbath, and of the Law of God; and he says, that Strangers, and such as were excluded from the Covenant of God under the Law of *Moses*, should be received into the Church, provided they did the Will of the Lord. *Lastly, Isaiah* complains of the Corruption of the Prophets, and of the Leaders of the *Jews*.

After Reading the Chapters.

TH E S E Invitations, by which *Isaiah* formerly call'd the *Jews*, are particularly directed to us in the Gospel, where God offers us all his Favours, with so much Goodness; let us receive them as we ought; let us devote all our Care to procure the true Riches; and let us not employ our Labour in vain and unprofitable Things; let us seek the Lord whilst He is to be found; let us call upon Him whilst He is near us; let Sinners turn away from their Sins, and be converted to God, to the End they may obtain the Effects of his Mercy; let us keep that which is Right, and do that which is Just; let us serve God faithfully as He requires, and let us never prophane his Service and his Covenant; let us acknowledge his Goodness, in having chosen us for his People; us, who, by Nature, were Strangers, and had no Share in the di-

divine Covenant. *Lastly*, The Complaints which *Isaiah* makes against the Leaders of the *Jews*, whom he calls, *blind Watchmen*, and *dumb Dogs*, and *Gluttons*, should serve for a Warning to those, whom God has establish'd as Pastors and Leaders in his Church. We see here, that when those Persons want Understanding, or Zeal, or are ignorant, and, above all, negligent, dainty, and addicted to their Interests or Pleasures, then the Church is near its Ruin and Desolation; which ought to stir up all the Ministers of the Lord to discharge their Functions with Zeal and Fidelity.

C H A P. LVII.

ISAIAH reproaches the *Jews* with their Stupidity and Hardness, for not observing, that the Death of good Men was a Sign of their Destruction, and for continuing to commit their Idolatries under Trees, and in the High Places, in spite of the Warnings and Threatnings which God had sent them. The Prophet comforts the faithful and humble Persons, that were among the *Jews*; but declares, that there is no Peace for the Wicked.

After Reading the Chapter.

WE may make these Four Reflections upon this Chapter: 1st, That God often takes away good Men out of this World, to the End they may not be involv'd in the Miseries that are to fall upon the Wicked; that when the Righteous die, they go into a State of Peace and Rest; and that their Death is sometimes followed with many Calamities. 2^{dly}, That if God complains so often of the Idolatries of the *Jews*, He will be no less offended with us, if we

we do not serve Him faithfully, or if we forsake Him, to cleave to Sin and the World. 3dly, And what you ought to observe very carefully, that God dwells in humble Hearts and contrite Spirits; and that therefore the true Way to have Communion with God is, to study Innocency, to renounce our selves, and to be pierced with a deep Humility. The *Fourth* Instruction relates to the sad Condition of the Wicked; God declares, that there is no Peace for them, and that they are in continual Trouble, which they experience daily; and which ought likewise to inspire us with a great Dread, and strong Horror of Sin.

C H A P. LVIII.

GOD commands *Isaiah* to reprove the *Jews* severely for their Sins, and especially, for the Hypocrisy of their Fastings; he shews what sort of Fasts are acceptable to God; and how the Lord hears, delivers, and blesses those that call upon Him with Sincerity and Humility, and are converted to Him.

After Reading the Chapter.

THIS Chapter teaches us, what are the Prayers and Fasts which God receives, and what are those He rejects. God declares very expressly, that He has no Regard to the Service, nor the Fastings of the Wicked; no more than to the Humiliation of Sinners, when it is only external and hypocritical, and lasts but a small Time; but that the true Way of Fasting, of Praying, and of Humbling our selves before God, is, to afflict our Souls, to reform our Lives, to do Justice, to repair the Evil we have committed, to exercise Charity, and, above all,

to

to renounce our own Wills, and submit them, without Reserve, to the Will of God. This Chapter assures us, that God never fails to hear and deliver such as Pray and Fast after this Manner, and that He showers down his Blessings upon them. Think well upon these Things, to the End, that as often as you present yourselves before God, whether it be to call upon Him, whether it be to Fast, or to serve Him in any other Way, you may do it with that Sincerity, Humility, and Piety, which God requires, and which is so acceptable to Him.

C H A P. LIX.

TH E Prophet shews, That if God would not deliver the *Jews* from the Calamities that were about to fall upon them, it was because of their Sins, and of their Corruption, the Greatness of which he here describes. He denounces to them terrible Destruction; but promises them, nevertheless, that God would have Compassion on them; and that He would send a Deliverer to such among them as should be converted.

After Reading the Chapter.

TO make a good Use of this Chapter, the following Things are to be observ'd: 1st, That if God leaves Men under Sufferings, without delivering them, it is not that He wants Power or Goodness to do it; but they are their own Sins that are the Hindrance, and which make a Separation between God and them. 2^{dly}, Great Notice is to be taken of the Picture, which the Prophet has here drawn of the Corruption of the *Jews*: *Isaiah* complains of the Disorders in their Actions and Words,

of the Injustice and Violence committed among them, and particularly, of the Scarcity of good Men; that no Body durst any longer embrace the Side of Righteousness, nor set themselves to oppose Evil; and that if any one ventur'd to do it, he was immediately persecuted by the Wicked. When such Things are found among a People, they are sure Tokens of an extream Corruption, and forerunning Signs of the Judgments of God. 3dly, We see by the Threatnings contain'd in this Chapter, and by that which happen'd to the *Jews*, that it is because of Mens Sins that God punishes them, and overwhelms them with his Judgments. 4thly, The Promises which the Lord makes, to send a Redeemer to his People, are Proofs of his great Goodness; but it must be observ'd too, that this Redeemer was not to come, but for the sake of such as should be converted from their Sins; and by no means for the Hardned and Impenitent.

C H A P. LX.

H E R E we see the glorious and happy State, in which the Church would be after her Establishment. *Isaiah* prophesies, that Kings, and strange Nations, should honour and protect her; that all the People should come, and join themselves to the People of God, and would enter into his Covenant, to the End, that they might enjoy a perfect and everlasting Happiness.

After Reading the Chapter.

T H I S Prophecy has been fulfill'd, *First*, in the happy Re-establishment of the *Jews*, after the Captivity of *Babylon*. It was then seen,

seen, according as *Isaiah* had foretold, that the *Jews* should gather together from all Parts, rebuild *Jerusalem*, and multiply in their Country; it was likewise seen in those Times, that Kings, and strange Nations, protected the People of God, honoured the true Religion, contributed to the Re-establishment of the Divine Service, and even came to pay their Homage to the God of *Israel*. But, *Secondly*, these Prophecies are yet more applicable to the Christian Church, which has been gather'd out of all People, and in which the Nations have placed their Glory, by embracing the Service of the true God; upon which Account we have great Reason to acknowledge and admire the Power of God, and the Faithfulness of his Promises. *Lastly*, This Prophecy, being taken in its most perfect Sense, represents the glorious State of the Church, when the Kingdom of God shall be fully manifested, as *St. John* teaches us, when he applies to the heavenly *Jerusalem* the Words we have now read: *And the City had no need of the Sun, neither of the Moon to shine in it; for the Glory of God did lighten it, Rev. xxi. 23. And xxii. 5. And the Nations of them which are saved, shall walk in the Light of it; for the Lord giveth them Light, and they shall reign for ever and ever.*

C H A P. LXI, and LXII.

IN the *Sixty first* Chapter, mention is made of the Gifts of the Holy Spirit, wherewith the *Messiah* was to be invested; of the Design of his Coming, and of his Ministry, which was to be the Redemption and Sanctification of his Church; and of the Joy which the Church would then receive. In the *Sixty Second* Chapter, the Prophet promises again, that God

would redeem his Church, and put it into a glorious Condition; he declares the Coming of the Saviour whom God was to send, and exhorts Men to prepare for his Reception.

After Reading the Chapters.

THE *first* of these Chapters shews, That the *Messiah* was to be fill'd with the Spirit of God, and that He was to be a great Prophet; that He should declare Salvation to Men, and deliver them from the Slavery of Sin. This Chapter shews likewise, the Excellency of the Covenant which God would then make with Men, and the Happiness they should enjoy. All which has been accomplish'd in *Jesus Christ* our Lord, who came to preach the Gospel to Men, who has declar'd and procur'd Liberty to the Captives, and who has publish'd the *acceptable Year of the Lord*. But this Oracle teaches us, at the same Time, that the Blessings that *Jesus Christ* has brought into the World, are only reserv'd for such as are meek, and humble, and broken-hearted; that sigh after the Grace of God, and that serve Him with Fidelity and Purity. The Truth of the Promises which God made in the *Sixty Second* Chapter of this *Book*, to redeem his Church, and to make her Glorious upon Earth, appear'd not only in the Return of the *Jews* from the Captivity of *Babylon*, but more especially, in what God has done for the sake of the Christian Church. At the Hearing of these noble Promises, we are bound to bless God, who has made us see the Accomplishment thereof, and to make suitable Returns for the Happiness we enjoy, of being Members of his Church, which is his People, his Spouse, and the Place where his Mercy dwells.

C H A P. LXIII, and LXIV.

TH E Prophet describes, in figurative Terms, the Vengeance that God would take upon the Enemies of his People. He represents likewise, what God had done at all Times for their sake, and their extream Ingratitude. He adds a Prayer, in which he beseeches God to look upon the Desolation of his People, to shew for their Deliverance the same Power He had formerly done, to pass by their Unworthiness, and to have Compassion of the deplorable Condition, in which the *Jews* in the City of *Jerusalem* then were.

After Reading the Chapters.

TH E *first* of the Chapters we have now read shews, 1st, What God would do for the Deliverance of the *Jews*; but chiefly what *Jesus Christ* was to do for the Salvation of Men; which was, that by his sole Power He would redeem his Church, and triumph over his Enemies, by his Death and glorious Resurrection. This is that which ought to be the Subject of our Praises, and of our Joy; and cause us to say with *Isaiah*: *I will mention the Loving-kindnesses of the Lord, and the Praises of the Lord, according to all that the Lord has bestow'd on us, and the great Goodness towards the House of Israel, which He has bestow'd on them according to his Mercies, and according to the Multitude of his Loving-kindnesses.* 2^{dly}, When we hear the Reproaches which the Prophet makes the *Jews* for their Ingratitude, after so many marvellous Things that God had done for them, and their Fathers; Let us take Notice, that God has done infinitely greater Things for us; for which, if we make

Him no other Returns, but those of Disobedience and Ingratitude, we shall be much more blameable than the *Jews*. 3dly, In the Prayer that *Isaiah* makes on the Behalf of the *Jews*, we see, on one Side, that he hopes that God, for the Glory of his Name, and for the sake of his Covenant, would take Pity of his People, and manifest his Power to his Enemies; but, on the other Side, he confesses, that the *Jews* had been defiled; and that they had deserv'd all the Evils which were come upon them. Thus likewise we ought to offer up our Prayers to God, with a deep Humility, and sincere Acknowledgment of our Unworthiness, and to place all our Hopes in his Mercy only.

C H A P. LXV.

THE Lord declares, that He would call the *Gentiles* to the Knowledge of Himself, and cast off the *Jews*, because of their Rebellion, their Idolatries, and other Sins. Nevertheless, he foretels that there would be some among the *Jews* that would be converted, and upon whom God would heap his Blessings, whilst the rest were abandon'd to his Vengeance. God promises to create new Heavens and a new Earth, and to cause Righteousness and Peace to reign amongst Men. This relates to the Changes that were to happen in the World by the Coming of the *Messiah*, and the happy State of the Christian Church, when our Lord should manifest Himself.

After

After Reading the Chapter.

WE see here, 1st, That God promises to make Himself known to those who sought Him not, and to a People that did not call upon his Name. This is that which happen'd, when the Heathens were converted to the Christian Faith; and for which we ought likewise to return continual Thanks to God. 2^{dly}, We see that God would reject the *Jews*, because they had provok'd Him by their Idolatry, Ingratitude, and Disobedience. This ought to be an Example to us, and engage us to make better Returns than the *Jews* did, for the Mercies which God has bestow'd upon us, and be afraid of exposing our selves to the Severity of his Vengeance. 3^{dly}, This Chapter instructs us in the Difference that God would make between the Wicked and his faithful Servants: God says, *That his Servants shall eat, shall drink, shall rejoice, whilst the Wicked shall be hungry, thirsty, ashamed, and shall cry for Sorrow of Heart.* This teaches us, that the Righteous alone are to partake of the Mercies of the Lord; but that the Wicked shall be excluded. And this will happen, above all, when *Jesus Christ* shall come to separate the Good from the Wicked at the last Day. That which is here foretold, that *God would create new Heavens, and a new Earth; and that the Wolf and the Lamb should feed together*; signifies, that the Design of God was, to renew the World, and to reunite all Men in his Church; which obliges us to be new Creatures, since all Things are to be renew'd; and to live in Peace and Unity, to the End, that we may enter into those new Heavens, and that new Earth, where Righteousness is to

inhabit, and where nothing impure or defiled shall be admitted.

C H A P. LXVI.

GOD declares in this Chapter, That He rejected the Sacrifice, and all the external Worship of the *Jews*; and that He would severely punish their Hypocrisy, Hardness of Heart, and Idolatry. He promises to re-establish his Church, to increase it, to heap his Blessings upon it, and, above all, to sanctify it; and He threatens the Wicked with eternal Ruin and Damnation.

After Reading the Chapter.

YOU may learn from hence, 1st, That God, being the Creator of the World, dwells not in Temples that are made with Hands, nor is He honoured, when we render Him a Worship that is purely external; that He receives none but from those that come to Him with an humble Spirit, and who tremble at his Word; and that without these Dispositions, Sacrifices, and all other outward Worship, are so far from pleasing Him, that they become an Abomination to Him. 2^{dly}, You must consider, that the Promises which God made to redeem his People, to multiply them, and to pour down his Blessings upon them, have been all accomplish'd, in the Calling and Conversion of the *Gentiles*. In which we see the Faithfulness of God, as well as his Mercy towards us, and how valuable are the Advantages we enjoy in his Church; but we must likewise remember, that God declares several Times in this Chapter, that these Promises, and these Blessings, are only for the Faithful; and

and that whilst He spreads his Favours over them, He will display his Vengeance upon the Wicked. From whence it appears, that it is only by Obedience, and by Holiness, that we can partake of those great Promises, which *Isaiah*, and the other Prophets, have formerly made; or in the Blessing which the Coming of *Jesus Christ* was to bring to Mankind.

Here ends the Book of Isaiah.



FERE-



JEREMIAH.



HERE begins the Book of *Jeremiah*, who prophesy'd at *Jerusalem*, from the 13th Year of King *Josiah*, till after the Taking of that City, which was the Space of 45 Years. This Book is writ with a great deal of Plainness and of Majesty ; the Reading of it is altogether Edifying ; we meet with several Prophecies in it concerning the Ruine of the *Jews* ; their Return from the Captivity ; the Destruction of the *Babylonians*, and of some other Kingdoms ; the Calling of the *Gentiles*, and the New-Covenant that God would make with Mankind by *Jesus Christ*. We have here likewise the History of the Life of *Jeremiah*, and a Relation of the Sufferings he underwent, and of several Things that happen'd to him, before, and after the taking of *Jerusalem* ; as also an Account of the Siege and Taking of that City, and of the State of the *Jews* that dwelt in *Judea*, and who retired into *Egypt*, after that *Jerusalem* was taken by the *Chaldeans*.

C H A P. I.

THIS Chapter consists of three Parts: in the *First*, We see how *Jeremiah* was call'd to the Office of a Prophet, the Reasons he gave to be excused from it, and God's Order to him to obey his Call. In the *Second*, *Jeremiah* relates two Visions which he had, and by which God made known to him, that the Destruction of *Jerusalem* was near. The *Third* contains the Promises God gave him of his Assistance and Protection.

After Reading the Chapter.

TH E S E are the *Three* Reflections which we may make upon the three Parts of this Chapter. In the *First*, We have seen how *Jeremiah* was call'd to be a Prophet, being yet young; that he was afraid to take this Office upon him, and would have excused himself from it, but that God commanded him not to disobey his Call; from whence it appears, that *Jeremiah* did not take this Employment upon himself of his own free Will, but in Obedience to the Will of God, and with great Humility. This shews also, that it is from God that Ministers are to be sent; that those whom He calls ought to be sensible of their Weakness; but that nevertheless they ought to obey his Voice, and to rely upon his Assistance: The *Second* thing remarkable is, That God sent two Visions to *Jeremiah*, to make him understand, that the chief Design of his Ministry was, to denounce the approaching Ruine of *Jerusalem*. And thus the Servants of God are sent, not only to deliver Promises to Men, but very often Threatnings too, and to warn them of the Judgments of God. *Lastly*, You have heard

heard how that God order'd the Prophet to acquaint the *Jews* with all that He should command him, promising to support him against all that should oppose him. This shews, that the Ministers of the Lord are bound to discharge their Office without fearing Men, and faithfully to declare the whole Will of God; and that God, on his Part, will support them, and will always be with them for their Deliverance.

C H A P. II.

TH E R E are *Three* Things to be consider'd in this Chapter: 1st, God, under the Image of a Husband, who tenderly lov'd his Wife, represents the Love He had always born to the *Jews*, and the good Things He had done for them in the Land of *Canaan*. 2^{dly}, We see the ungrateful Returns which the *Jews* made to so much Love, and so many Favours, even so far as to forsake the Lord, and to serve false Gods, which the Prophet reproaches them for very largely. 3^{dly}, That this their Ingratitude and Idolatry, would be the Cause of their Destruction, and that God would punish them, by delivering them into the Hands of their Enemies, and even by the *Egyptians* themselves, in whom they so much trusted.

After Reading the Chapter.

TH I S Chapter engages us to reflect upon the Love of God towards the *Jews*, upon their Ingratitude, and their Destruction. Upon the *first* of those Articles we may reflect, that if God thus lov'd the *Jews*, and did such great Things for them, He has manifested to us a much greater Love in his Son Jesus Christ, and bestow'd much more valuable Blessings upon us in his Church,
in

in which we have the Happiness to live. The Complaints that God makes here of the Ingratitude of the *Jews*, and especially of their having forsaken Him, to serve false Gods, and to commit the most abominable Idolatries, ought to be a Warning to us, not to forsake a God, who heaps upon us such great Favours. Let us give great Heed to these Words: *What Iniquity have your Fathers found in me, that they are gone far from me, and have walked after Vanity, and are become vain? Neither have they said, where is the Lord that brought us up out of the Land of Egypt; be astonish'd, O ye Heavens, at this, and be horribly afraid, for my People have forsaken me, who am the Fountain of Living Waters, to hew them out broken Cysterns that can hold no Water.* By which we may see, that God does every thing on his part, that is necessary to draw Men to Him; that Men can alledge nothing in Excuse of their Ingratitude; and that they are very wretched, thus to turn away from God, who is the Fountain of all their Happiness, and cleave to vain Things, and to render themselves unhappy. The Punishment which God inflicted upon the *Jews* for their Sins, by bringing against them the *Assyrians* and *Babylonians*, shews, that after God has for a long Time born with Men, and they have despised his Goodness, He will finally execute his Threatnings, and overwhelm them with his Judgments.

C H A P. III.

JEREMIAH here represents, 1st, Under the Image of a Woman that had committed Adultery, and separated her self from her Husband, the Crime of the *Jews* in forsaking the Service of God and his Covenant; and continuing the same Comparison, he speaks of *Israel* and *Judah*,
as

as of two Sisters that had both fallen into the Sin of Adultery: The Meaning of which is, that those of the Ten Tribes had first quitted the Service of God to serve Idols; but that those of the Kingdom of *Judah* had imitated, and even exceeded them in their Idolatries. 2dly, God declares, that notwithstanding the *Jews* had thus forsaken Him, He was nevertheless still ready to forgive them upon their Conversion. 3dly, He promises, that after having dispers'd the People of *Israel* and *Judah*, He would one Day gather them together, and that then they should serve Him faithfully.

After Reading the Chapter.

TH E Comparison that *Jeremiah* makes of the Idolatrous *Jews* with an Adulterous Woman, shews us, how great a Crime they are guilty of, who do not observe towards God, the Fidelity they owe Him, and who break the Covenant they have made with Him. Secondly, We have seen that the *Jews* of the Kingdom of *Judah*, who ought chiefly to have cleav'd to their God, because they had his Service and the true Religion among them, were nevertheless become Idolaters, like those of the Kingdom of *Israel*. This shews, that they who have the greatest Advantages, do sometimes abuse them, which also renders them more Guilty than those to whom God has not granted the same Favours. This is a Warning to us to make good Use of the Light and Advantages we have, for fear of Falling into the same Ingratitude as the *Jews* did formerly. Thirdly, We see in this Chapter, the great Goodness of God towards the *Jews*, in that He was still pleas'd to pardon them, and to say to them: *Return ye backsliding Children, and I will heal your Backslidings.* Thus God offers his Mercies

cies to those who have most offended Him, and thus He exhorts them to turn again to Him. 4thly, It is to be observ'd, That the Promise which God here makes to gather together the Two People of *Israel* and *Judah*, was not accomplish'd when the *Jews* return'd from the Captivity of *Babylon*, since that Deliverance concern'd only those of *Judah*, and that those of *Israel* remain still dispers'd ; Wherefore that Prophecy is not yet fulfill'd, nor will it be till the *Jews* shall be converted, which is to come to pass one Day, according to the Promises of God, and our Hopes.

C H A P. IV.

TH E R E are two Things to be consider'd in this Chapter : 1st, The express Promises by which God assures the *Jews*, that if they would be converted, He would have Compassion on them. 2dly, The Threatnings by which God declares, that if they continued in their Rebellions, they should be subdued by the *Chaldeans* ; and the Prophet represents how terrible the coming of the *Chaldeans* would be, and the miserable Condition to which *Jerusalem*, and all the Country round about, would be then reduced.

After Reading the Chapter.

TH E Promises which God here makes to the *Jews*, of Pardoning them, if they would turn to Him, teach us, *First*, How good and gracious the Lord is, and do not allow us to doubt, but that the Door of his Mercy is always open, even to those who have most offended Him, provided that they truly repent of their Sins. *Secondly*, The severe Threatnings that
God

God joins to his Promises, shew us, that He is Righteous as well as Merciful, and that obstinate Sinners have nothing to hope from Him. We ought likewise to take great Notice of the Description the Prophet makes of those dreadful Evils, that were about to fall upon *Jerusalem* and all *Judea*, and of the Desolation and Ravages that should be occasion'd by the *Chaldeans* in that Country. This Desolation, which fail'd not to happen at the end of some Years, sets before your Eyes, how certain and terrible are God's Judgments, the Thoughts of which ought to make Sinners tremble ; and this proves, that the Threatnings of God in the Gospel, by the Mouth of Jesus Christ, and his Holy Apostles, will likewise have their Effect.

C H A P. V.

H E R E we see, that the Wickedness of *Jerusalem* was so great, that there could hardly be found one good Man in the City ; that the *Jews* were insensible under the Corrections of God ; that the great and little were equally harden'd, and had abandon'd themselves to Idolatry, to Adultery, and to all sorts of Sins. *Jeremiah* says, that this People being seduced by the false Prophets, flatter'd themselves with Peace, at the same time when God was going to bring the *Chaldeans*, who should reduce them to the extreamest Desolation, but that they should not however be utterly destroy'd. *Lastly*, The Prophet exhorts the *Jews* to fear God, and to repent ; he reproaches them with their Blindness, their Injustice, and other Crimes ; and complains that the Priests and the Prophets were as corrupt as the People.

After

After Reading the Chapter.

THIS Chapter contains very important Instructions; we see here, *First*, How we may discover the extream Corruption of a People; it is when the Number of good Men is very small, when the Great and the Chiefest among the People have forsaken the Lord, as well as the Meanest; when Impurity and Injustice reigns; when Men are ungrateful for the Kindnesses of the Lord; and, *lastly*, when the Ministers, whom God has establish'd, instead of Opposing this general Corruption, do countenance and encourage it, which the Prophet looks upon as a horrible Thing. *Secondly*, We see by the Example of the *Jews*, who did not believe the Threatnings of the Prophet, and who said: *This shall not happen, neither shall Evil come upon us*; that Sinners often flatter themselves, and live in a profound Security, even when they have most Reason to be afraid. *Thirdly*, This Chapter teaches us, that God will at last execute his Threatnings, as these Words express it, which are more than once repeated by *Jeremiah*: *Shall I not visit for these things? saith the Lord: and shall not my Soul be avenged on such a Nation as this?* and this is what the *Jews* found by Experience, when the *Chaldeans* made War against them. *Fourthly*, God gives Proofs of his Mercy, not only by bearing with Men a long Time, but even when He punishes them in not destroying them utterly; and so it was that God spared the *Jews*, and did not deliver them to total Destruction.

C H A P. VI.

TH E Lord declares, that He was about to bring from the North, a Nation that should besiege and destroy *Jerusalem*, unless the *Jews* did soon reform themselves; by this was meant the coming of the *Chaldeans*, who were appointed, in a few Years, to take that City, and to carry the *Jews* into Captivity, God shews, that He still loved the *Jews*, but that that which should cause their Destruction, would be their committing all sorts of Crimes, their Impenitency, their Security, and their Contempt of the Remonstrances and Threatnings of the Servants of God; and above all, the Sins of the Priests and the Prophets. The Lord declares moreover, that the Offerings, the Sacrifices, and all the external Worship of the *Jews*, should not skreen them from their Ruine, and even that those Things should rather hasten it, and make it become more dreadful.

After Reading the Chapter.

TO render the Reading of this Chapter profitable to you, you may observe these *Four* Things: *First*, The great Goodness and extream Tenderness, wherewith God warns Men of the Miseries that threaten them, and exhorts them to prevent their Destruction by Repentance. This Goodness of the Lord appears very brightly in these remarkable Words: *Be thou instructed, O Jerusalem, lest my Soul depart from thee.* Observe, *Secondly*, That how great soever is the Patience and Loving-kindness of God, when it has been long despised, it makes room for his Wrath. In the *third* Place, take notice that that which provokes God to Wrath is, the giving up our
selves

selves to Evil, and especially when we sin without Shame or Restraint; when we despise the Exhortations of the Ministers of the Lord, and when, among the Ministers themselves, there be several that live in open Irregularity and Looseness. 4thly, That all the Worship which is paid to God by the Wicked, instead of appeasing his Wrath, does only kindle it the more, and serves to make their Punishment more certain, and more severe.

C H A P. VII.

IN this Chapter, which you ought to hearken to with great Attention, *Jeremiah* reproaches the *Jews* of their Sins, and especially of their Hypocrisy, and vain Confidence. He threatens them, that God would destroy *Jerusalem*, and the Temple thereof, as He had formerly destroy'd *Shiloh*, where the Tabernacle was, and as He had lately destroy'd the *Israelites* of the Ten Tribes; he declares that it was in vain for the *Jews* to offer Sacrifices, whilst they gave themselves up to all kinds of Sins, and particularly to Idolatry; and he foretels, that their Carcases shall be thrown out in the Valley of *Tophet*, which was a Place near *Jerusalem*, where the *Jews* had offer'd their Children to Idols, by making them pass through the Fire.

After Reading the Chapter.

YOU have heard the grave Remonstrances, which *Jeremiah* made the *Jews*, upon their Hardness of Heart, and especially upon their Hypocrisy, and upon the vain Trust they put in the Temple, and in the Covenant of the Lord. Learn then from hence, that it is in vain for the Wicked to pay a publick Worship

to God; that those who come to prostrate themselves in his House, and are at the same Time unrighteous, unclean, impious, and Hypocrites, do turn that House into a Den of Thieves; and that the only Means to obtain the Favour of God is, to reform our selves, and to do that which is Right. Reflect seriously upon the terrible Threatnings which God made the *Jews*, to destroy them and their Temple, as He had destroy'd *Shiloh*, and the Kingdom of the Ten Tribes, and grow wise by that Example; as also by that of those Christian Churches, from which the Candlestick of God's Word has been removed, because they abus'd it. Consider with Trembling, how God forbad *Jeremiah* to pray for the *Jews*; and observe from thence, that when the Anger of God is kindled against a People, the Prayers even of the Righteous cannot allwage it. Observe also in this Chapter, the Goodness and Long-suffering of God, in exhorting the *Jews*, and their invincible Hardness. Finally, take Notice of the terrible and just Vengeance of God, upon the Crimes and Idolatries of the *Jews*, in destroying their City, and in causing their Carcases to be expos'd in the very Place where they had exercis'd their abominable Idolatries. All these Things ought to produce in your Hearts a wholesome Dread of the Judgments of God, and should effectually move you to fear and serve Him with Sincerity.

C H A P. VIII.

JEREMIAH does three Things here: *1st*, He foretels that the Bones of the *Jews*, and even of the chief Men among them, should be cast out, and their Bodies taken out of their Graves, and spread before the Sun and Moon,
and

and all the Host of Heaven, which they had worshipp'd; and that their Condition should be so deplorable, that they that remain would chuse Death rather than Life. *2dly*, He shews the Cause of all these Calamities; to wit, the extream Hardness of the People, who would not be converted, notwithstanding the Warnings sent from God; and particularly, the Impiety of their Priests and Prophets. *Lastly*, He denounces against *Jerusalem* and *Judea*, the Desolation and Ruin which the *Babylonians* were quickly to bring upon all that Country.

After Reading the Chapter.

HERE are these four Reflections to be made. Let us consider, *1st*, in the Threatning which *Jeremiah* denounces against the *Jews*, that their Carcases and Bones should be spread before the Sun, and before the Stars; and that such as liv'd at the Time of their Destruction, should rather wish for Death than Life; I say, let us consider from thence, how dreadful the Judgments of God are, and yet at the same Time how righteous, since God does only render to Men what they have drawn upon themselves by their Sins. *2dly*, That when we have offended against God, the least we can do is, to repent sincerely of it; but if a Man fails in this, and is so addicted to Evil, that he is no longer ashamed of it, 'tis a sure Sign of a desperate Hardness, and of approaching Ruin; as it is express'd in these noble and moving Words of the Prophet: *Shall they fall, and not arise? Shall he turn away, and not return? Were they ashamed when they had committed Abomination? Nay, they were not ashamed, neither could they blush.* *3dly*, These frequent Complaints, that God makes of the Hypocrisy and Infidelity

of the Priests, and of the Prophets, shew, how much God is offended, and what great Evils happen, when those who have the Care of the Church do not discharge their Duty. 4thly, Let us consider, that God, who brought so many Calamities upon *Judea*, may still punish guilty People and Churches after the same manner; but that these temporal Calamities are but light Punishments, in Comparison of those, with which the Gospel threatens impenitent Sinners.

C H A P. IX.

THIS is a Lamentation of *Jeremiah* over the Destruction of the *Jews*, and for their great Disorders, which were, Adultery, Slandering, Lying, Deceiving, and all sort of Sins. The Prophet says, that *Jerusalem* would be reduc'd to a Wilderness, and to a most deplorable Condition, because the *Jews* had forsaken the Law and Service of God; and he declares to them, that neither their Wisdom, nor Strength, nor Circumcision it self, should secure them against those Evils wherewith they were threatned.

After Reading the Chapter.

THE Lamentations that *Jeremiah* makes in this Chapter, over the Crimes and the Desolation of the *Jews*, shew, 1st, That all those who love God, and especially his true Ministers, are affected with a bitter Grief at the Sight of Mens Sins, and at the Calamities which those Sins bring upon them. 2dly, We see in this Chapter, that the *Jews* had let themselves loose to all manner of Iniquity; that Dissimulation, Fraud, and Perfidiousness, reign'd among them

to such a Degree, that no Man could be trusted, not even the nearest Relations; that they gave themselves up to Adultery, and to Uncleaness; and that there was no more Knowledge or Fear of God in *Jerusalem*. From whence we may infer, that Mens abandoning themselves to Evil, is a sure Sign of the Wrath of God against a People; and so God Himself declares in these Words: *Who is the wise Man that may understand this, and who is he to whom the Mouth of the Lord hath spoken, that he may declare it, for what the Land perisheth, and is burnt up like a Wilderness, that none passeth through? And the Lord saith, Because they have forsaken my Law, which I set before them, and have not obeyed my Voice, neither walked therein; but have walked after the Imagination of their own Heart.* 3dly, The Conclusion of this Chapter teaches us, that we ought not to boast in humane Wisdom, or Strength, nor because we enjoy the outward Marks of the divine Covenant; but that we ought only to boast of our knowing God, and of fearing Him, as these Words of *Jeremiah* import, which are quoted by *St. Paul*, 1 Cor. i. and 2 Cor. x. *Let not the wise Man glory in his Wisdom, neither let the mighty Man glory in his Might, let not the rich Man glory in his Riches. But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord.*

C H A P. X.

IN this Chapter, *Jeremiah* describes the Folly of those that worship the Stars, and that serve the Idols which they themselves had made; against which he opposes the Majesty of the Supreme God. Next, He foretels that the *Jews* were going to be reduc'd to extream Misery, for having abandon'd themselves to Idolatry;

nevertheless, he beseeches the Lord not to chastise them in his Wrath, nor to destroy them utterly.

After Reading the Chapter.

THIS Chapter treats of the Idolatry of the Heathens. Now though, by the Grace of God, we are deliver'd from it, yet we ought to consider seriously what the Prophet says to expose the Madness of those Nations, which ador'd the Stars of Heaven, and Idols of Wood, Gold, or Silver, made by Mens Hands, and which, being without Sense or Life, were incapable of doing either Good or Hurt. This ought to make us own, 1st, How gracious God has been towards us, by enlightning us with his Knowledge, and inspiring us with a great Horror of Idolatry, and of all kinds of Superstitions. 2^{dly}, We ought likewise carefully to observe, how the Prophet sets, in Opposition to the Impotence and Nothingness of Idols, the Majesty and Power of God, who created Heaven and Earth, governs it, and does therein whatever He pleases. This ought to stir us up to reverence the Almighty God, and to say with *Jeremiah*: *There is none like unto thee, O Lord, thou art Great, and thy Name is great in Might. Who would not fear thee, O King of Nations? for to thee doth it appertain.* 3^{dly}, You have seen, that the *Jews* were deliver'd to the *Babylonians*, and reduc'd to the utmost Desolation, for not having shunn'd Idolatry, and serv'd God as they ought. This Example should terrify all those, who, after having known God, do not glorify Him as God. 4^{thly}, We may gather, from this Chapter, that if God chastises Men with Severity, He does not do it for their Destruction, but in Compassion to them,

them, as the Prophet teaches us in this Prayer, which we ought always to offer up to God: *O Lord, correct me, but with Judgment, not in thine Anger, lest thou bring me to nothing.*

C H A P. XI.

GOD sets before the Eyes of the *Jews* the Covenant He had made with them; and He reproaches them for having obstinately broken it by their Sins, and especially by Idolatry. He tells them, that He was about to destroy them for that Reason, and forbids *Jeremiah* to pray for them. God particularly threatens the Inhabitants of *Anathoth*, which was the City of *Jeremiah*, because they would have hindered that Prophet from speaking to them, and because they even threatned to take away his Life.

After Reading the Chapter.

WHEN we hear the Reproaches that God made the *Jews*, for having violated the Covenant which He had made with their Fathers, when He brought them out of *Egypt*, we should remember, 1st, that God has made a more excellent Covenant with us, when He redeem'd us by his Son. That this Covenant does likewise engage us to hear his Voice, and to do all the Things which He has commanded us; wherefore if we break it, we shall incur a much heavier Punishment. 2^{dly}, We ought to consider, that it is not only by worshipping Idols, that the divine Covenant is broken; but that it is likewise done when we forsake God, to give up our Hearts to the World, and to pursue its Lusts; and that this is call'd Idolatry in the holy Scriptures. 3^{dly}, We see in this

Chap.

Chapter, how highly God was provok'd against the *Jews*, since He forbid *Jeremiah* even to pray for them; and this teaches us, that when the Wickedness of Men is come to its Fulness, the Prayers of the Righteous cannot any longer turn away the Wrath of God. 4thly, The Threatnings which the Lord made against the Inhabitants of *Anathoth*, who would have hinder'd *Jeremiah* from prophesying in the Name of the Lord, and would have taken away his Life too, shew, that it is a very great Sin to reject the Servants of the Lord, and to persecute them, when they speak in his Name; and that particularly those, who have the Ministers of the Lord among them, will be severely punish'd, if they do not improve by their Ministry.

C H A P. XII.

JE R E M I A H asks of God, why the wicked and hypocritical *Jews* remain'd unpunish'd, and enjoy'd perfect Prosperity. The Lord answers, and tells him, that he ought to bear with the Contradiction of the *Jews*, and even those of his Acquaintance, and nearest Relations; but that he should soon see the Accomplishment of his Threatnings; and that this People should be forsaken, and transported into a strange Country; from whence, however, He would bring them back. God declares, moreover, that He would punish the neighbouring Nations, because of the Evils they had done his People; and that these Nations should one Day serve the true God. Lastly, He threatens total Destruction to the *Jews*, if they persisted in their Rebellion.

After

After Reading the Chapter.

WHAT you are to consider upon this Chapter is, 1st, Never to believe that the Wicked and the Hypocrites shall escape unpunish'd, because God spares them for a while; nor that the Threatnings of God are less sure, because they are not immediately executed. 2^{dly}, That the Servants of God ought not to be discouraged, although they should be expos'd to the Gainfaying, and to the Scoffs of the Wicked. 3^{dly}, That the Threatnings of the Lord have at last their Effect; and that neither the Covenant of God, nor the Love He has shewn to a Nation, can secure them from his Anger, as we are taught by these remarkable Expressions: *I have forsaken mine House, I have left mine Heritage, I have given the Dearly-beloved of my Soul into the Hands of her Enemies.* 4^{thly}, When we see that God resolv'd first to chastise his own People, and afterwards other Nations who had oppress'd the Jews, and at last to call both Jews and Gentiles to Repentance, we must confess, that God is both just and merciful together; that He seeks nothing but the Salvation of Men; and that He destroys none but those that obstinately refuse to be converted.

C H A P. XIII.

TH E Prophet represents to the Jews, by the Figure of a rotten Girdle, that God was about to reject them, because they had broken his Covenant. He exhorts all the People, and particularly the King, and the Great ones, to humble themselves, and prevent their Ruin; and

and he warns them, that their invincible Hardness would bring down the Divine Vengeance upon them.

After Reading the Chapter.

HEARKEN to the Instructions which this Chapter affords us: The *First* is, that the Covenant we have with God, procures us very great Advantages, and unites us to Him in the strictest Manner; but if we happen to infringe it, it will become unprofitable to us, as it likewise fell out with the *Jews*, to whom it was no Advantage to have been in the Covenant with God, or to have been his chosen People. The *Second* Instruction is, that when God causes us to hear his Threatnings, we should humble our selves, and give Glory to Him, before the Calamity comes upon us. The *Third* is, that when Men refuse to hear the Voice of the Lord calling them to Repentance, the Ministers of God can do nothing more, than to bewail the Hardness and Destruction of Sinners. In the *Fourth* Place, the Exhortations which *Jeremiah* makes to the King, and to the chief Men, to humble themselves, shew us, that as great Men are commonly the Authors of the Corruption of the People, and of the Miseries that follow it; they may, and they ought likewise to turn away the Wrath of God, by their Humiliation. *Lastly*, Let us consider the strange Hardness of the *Jews*, which is express'd in these Words: *Can the Ethiopian change his Skin, or the Leopard his Spots? Then may ye also do Good, that are accustomed to do Evil.* Thus it is that Sinners, by resisting the Grace of God, may arrive to the highest Degree of Corruption, and perish at last in their Impenitency.

C H A P. XIV.

J E R E M I A H foretels a Drought and a Famine, which were to happen in *Judea*, and intercedes for the People; but God tells him, that his Prayers were in vain; that He was about to extirpate the *Jews*, by all sort of Plagues; and that those Prophets, who had promis'd Peace to the People, should be confounded, and involv'd in their Ruin. Nevertheless, *Jeremiah* beseeches God to pardon the *Jews*, and not to cast them off entirely.

After Reading the Chapter.

T H I S Chapter offers to us five principal Instructions: The *First* is, that as God sent a Drought and Famine upon *Judea*, to signify to the *Jews*, that they had provok'd Him; we ought to consider these temporal Calamities as Tokens of the Wrath of God, and Incitements to Repentance. The *Second* is, that the Duty of the Leaders of the Church is, to labour by their Prayers, as *Jeremiah* did, to prevent the Judgments of God, when He is ready to display them. The *Third* is, that the Piety and Intercession of good People become unprofitable to Men, when their Hardness is arriv'd to the highest Degree. This is what the Lord teaches us, when He tells the Prophet: *Pray not for this People for their Good. When they fast, I will not bear their Cry.* And when He declares, that the *Jews* should be consum'd, not only by Drought and Famine, but likewise by War and Pestilence. *Fourthly*, The Ministers of the Lord ought seriously to reflect upon what is here said, of the Crime and Punishment of those false Prophets, who promis'd Peace to the *Jews*, at
the

the same Time their Ruin was approaching; that it may be a Warning to them, never to suffer Sinners, nor to lull them in their Security; but let them always speak what God has commanded them. And we ought likewise to learn from thence, to hearken to those that declare the Truth to us sincerely, and without Flattery. *Lastly*, The Pastors, and all good People, in Imitation of *Jeremiah*, ought always to intercede for Sinners; and if they cannot altogether turn away God's Wrath, yet they should use their utmost Endeavours to assuage it.

C H A P. XV.

G O D continues to declare to *Jeremiah*, who again interceded for the *Jews*, that his Prayers were in vain; that their Ruin was determin'd, because they had entirely forsaken the Lord; and that God was about to deliver them to their Enemies, who would destroy them; to the wild Beasts, and Fowls of the Air, who would devour them; and to all kinds of Miseries. The Prophet complains of the Contradictions he suffer'd from the *Jews*, because of his threatening them with the Judgments of God; but the Lord comforts him, and assures him of his Protection.

After Reading the Chapter.

F R O M this Chapter we may gather these three Instructions: The *First* is, that although the Piety of the Saints be well-pleasing to God, and that their Prayers have great Power with Him, yet they cannot prevail in Favour of those, whose Hardness is desperate. This God declares after the strongest manner, when

when He tells *Jeremiah*, that though *Moses* and *Samuel*, who had formerly turn'd away the Wrath of God from the People of *Israel*, by their Intercession, should pray to Him for the *Jews*, He would not regard them. The *Second* Instruction is, that the Ruin of Sinners, be it never so severe, yet is so just, that they do not deserve to be lamented; as God shews by these Words, which are well worthy your Consideration: *Who shall have Pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest? because thou hast forsaken me.* Thirdly, The Ministers of *Jesus Christ* see here, by the Example of *Jeremiah*, that they are often call'd to tell Men hard and disagreeable Things, and for that Reason are expos'd to the Hatred of many People; but for all that, they are bound always to discharge their Duty, as well in declaring faithfully what God commands them to say, as in preserving themselves pure and undefiled in the midst of the general Corruption; by which Means they may be assur'd, that God will take them under his Protection; and that those who oppose them, shall not prevail against them.

C H A P. XVI.

GOD, to convince the *Jews*, and *Jeremiah* too, that the utmost Calamities were coming upon *Judea*, forbids the Prophet to marry, or to go into any House of Mourning, or be present at any Feast. He tells him next, that the Crimes of the *Jews*, and their prodigious Hardness, would be the Cause of all their Miseries; but He promises also, that after having carry'd them to *Babylon*, for their Correction, He would deliver them out of their Captivity.

After

After Reading the Chapter.

YOU may observe here, *1st*, That if God forbid *Jeremiah* to marry, to enter into the Houses of Mourning, or to go to any Feast, it was to affect them the more, and to make them understand, that their Desolation drew near; that the next Generation should be expos'd to all kinds of Calamities; that the Children newly born, would come to fatal Ends; and that there remain'd no Comfort for this People. Upon which Occasion we should take Notice, that when we are threatned with any Calamity, we should humble our selves, and even abstain from things which we might lawfully do at another Time. *2^{dly}*, We continue to see in this Chapter, that all these Evils did befall the *Jews*, because they had forsaken God, and his Law, as God solemnly declares Himself; and this shews, that God would never bring any Evil upon Men, if they did not draw it upon themselves through their own Fault. *3^{dly}*, We see in the Conduct of the Lord towards his ancient People, an admirable Mixture of Justice and Mercy, in that He decreed to deliver them from the *Babylonish* Captivity, after having first chastis'd them for their Iniquity, and thereby brought them back from their going astray. Thus God punishes Men justly, and at the same Time mercifully too, to the End that, by their Correction, they may become the more sensible of his Loving-kindness towards them.

C H A P. XVII.

JEREMIAH declares to the *Jews*, That their Sins, and particularly their Idolatry, would be the Occasion of their Ruin ; that the Trust which they put in Men could not secure them ; and that, in order to be happy, we must rely upon God alone, who searches and knows the Heart. The Prophet complains of the Injuries they did him ; but he comforts and encourages himself in the Lord. *Lastly*, He exhorts the King, and all the People, to Repentance, and especially, that they should not prophane the Sabbath-Day ; promising them, that God would bleis them, if they observ'd it as they ought ; and threatning them with utter Destruction, if they continued in their Sins.

After Reading the Chapter.

TH E Reflections you may make upon this Chapter are, 1st, That as the *Jews* were given up to their Enemies, because of their Sins, God will make all those who offend Him, sooner or later, feel the Effects of his Anger. 2^{dly}, That those who confide in Men, and in the Arm of Flesh, are accursed of God ; but that He blesses all those that trust in Him. 3^{dly}, We should carefully attend to these Words of the Prophet : *The Heart is deceitful above all Things, and desperately Wicked, who can know it ? I the Lord search the Heart, I try the Reins, even to give to every Man according to his Ways.* This obliges us to distrust our selves, to study to know our own Hearts, and to fear God, whose Knowledge is infinite, and who is the Judge of all Men. 4^{thly}, That those who acquire Riches unjustly, do not long enjoy them. 5^{thly}, The

Ministers of the Lord should learn, by the Example of *Jeremiah*, not to think it hard if the Wicked reject their Ministry, and always to abound with Love and Charity for those to whom they are sent. And the Complaints which the Prophet makes upon this Occasion, shew, that those who reject the Servants of God, expose themselves to his Vengeance. *Lastly*, Magistrates and the People ought to learn from this Chapter, that the Way to obtain the Protection of God, and to turn away his Wrath, is, to perform what He commands; and particularly, to reverence the Divine Service, and to see that it be not prophan'd in any manner.

C H A P. XVIII.

JE R E M I A H represents to the *Jews*, by the Comparison of a Potter, that God might destroy them, because of their Sins; and re-establish them, if they were converted. He exhorts them to Repentance, and threatens them, that if they continu'd to forget God, they would be dispersed over all the Earth. *Lastly*, He complains of the Conspiracies which the *Jews* had form'd to take away his Life; and he denounces the Vengeance of the Lord against them.

After Reading the Chapter.

TH E Comparison of a Potter, which is propos'd in this Chapter, does not signify, that God has created Men to destroy them, nor that He will render them unhappy, by the single Effect of his Will; but the Design of it is, to teach the *Jews*, that they were in the Hands of God; and that He was able to re-establish them, provided they would be converted; after the
same

same manner as a Potter, who, thinking he had made a good Vessel, but did not succeed, might break it, and make another with the same Clay. God Himself explains this, by saying: *If that Nation against whom I have pronounced, turn from their Evil, I will repent of the Evil that I thought to do unto them. And at what Instant I shall speak concerning a Nation, and concerning a Kingdom, to build, and to plant it; if it do Evil in my Sight, that it obey not my Voice, then I will repent of the Good wherewith I said I would benefit them.* He declares, moreover, that though He had form'd the Design of destroying the *Jews*, yet He was ready to pardon them, and that they should not be destroy'd, provided they did not obstinately follow the Hardness of their own Hearts. All this shews, that God never wants either Power or Goodness to do well to Men, and that no Evil befalls them, but what they bring upon themselves. We see in the impious Proceeding of the *Jews*, who contriv'd to kill *Jeremiah*, that the Servants of God, by discharging their Duty, incur the Hatred of the Wicked; but that they ought not to be discourag'd upon that Account. As for what relates to the last Words of this Chapter, where *Jeremiah* seems to make Imprecations against the *Jews*, they must not be understood, as if he had desir'd their Ruin; for He takes God to witness, in the foregoing Chapter, that he did not wish for their Calamity; but these are Threatnings which he makes as from God, to shew, that their Destruction was inevitable, and that all kind of Curses was about to fall upon them.

C H A P. XIX.

THE Design of this Chapter is, to make the *Jews* understand, that God, for the Punishment of their Idolatry, and especially for having sacrific'd their Children to the Idols in the Valley of *Tophet*, would cause them to perish in a most lamentable manner; and that their Carcasses should be eaten by the Beasts in the same Valley; of which the Prophet gave a Token, by breaking an earthen Pot in that Place; signifying thereby, that God would destroy them with the same Ease, and as suddenly, as a Man breaks an earthen Pot; and that as the Pieces of a broken Pot cannot be join'd together, and are of no Use; so likewise their Ruin should be total, and most of them should perish without Recovery.

After Reading the Chapter.

YOU may observe upon this Chapter, in the *First* Place, That the *Jews*, a little before their Destruction, had render'd themselves guilty of the blackest Crimes, and of the most execrable Idolatry that ever was heard of, since they were come to that pass, as even to burn their own Children in Honour to Idols. This is a very remarkable Instance, that Men, even those who have known God, are capable of falling into the greatest Wickedness, and of renouncing all Sentiments of Religion, and of Nature too, when they have once forsaken God, and have given themselves up to Blindness and Hardness of Heart. 2dly, You must consider, that God, for the Punishment of these horrible Crimes of the *Jews*, suffer'd them to be kill'd, and expos'd Dead in the same Valley, where they had
sa-

sacrific'd their Children in such a manner, and to be reduc'd to such dreadful Extremities, thro' Famine, that they were forced to eat the Flesh of their Sons, and of their Daughters. In this we see the Righteousness of God; and that He commonly punishes Men in such a manner, as may bear a relation to the Sins they have committed; and this ought to inspire us with an awful Apprehension of his Judgments.

C H A P. XX.

IN this Chapter, we see how a Priest, nam'd *Pashur*, struck *Jeremiah*, and threw him into Prison, for having foretold the Destruction of *Jerusalem*, and of the People; but *Jeremiah* foretold to him, that he should be carry'd Captive to *Babylon*, with all his Family, and all his Friends; and that he should die there. The Prophet complains, that his Office expos'd him to the Hatred of the *Jews*; and he abandons himself to a bitter Grief upon that Account.

After Reading the Chapter.

THIS Chapter presents us with two chief Reflections: 1st, We see how *Jeremiah* was beaten, and put in Prison, for having prophesy'd against the *Jews*; but that he did not forbear, however, to continue foretelling their Destruction; and, in particular, denounc'd to *Pashur*, that he should be carry'd into Captivity, and die at *Babylon*. The Instruction which this offers to us is, that the Wicked are provok'd against the Servants of God, for discharging their Duty; but that the true Ministers of the Lord do not forbear always to do what God commands them; and that those who set them-

selves against them, shall not escape unpunish'd. 2dly, We see here, how *Jeremiah* was astonish'd and afflicted at the Opposition he met with from the *Jews*; but that he strengthen'd himself, nevertheless, by trusting in God. This is what the Ministers of the Lord ought to think upon carefully, to the End they may not be discourag'd when they meet with Obstacles. As for what relates to the last Verses of this Chapter, in which *Jeremiah* seems to curse the Day of his Birth, several are of Opinion, that the Prophet does not speak of himself here, but of the *Jews*; and that he is representing what the *Jews* would say at the Time of their Destruction; and signify, that it would be so terrible, that it would be more happy for them if they had never been born, and that they themselves would wish for Death. After all, though these Words should relate to *Jeremiah*, we must not believe that he was guilty of Murmuring or Impatience; for in the same Chapter he appears animated with a Joy and Confidence, which led him to praise God; but only that he would shew, by these proverbial Ways of speaking, the Thoughts he had had in seeing himself persecuted; that is, that he would have been more happy had he not lived among a People corrupted, nor exercised the Employment of a Prophet in that Country.

C H A P. XXI.

THAT which is related in this Chapter, happen'd when the *Chaldeans* besieg'd *Jerusalem*, under the Reign of *Zedekiah*, the last King of *Judah*. This Prince having sent to consult *Jeremiah* upon what he was to do, the Prophet tells him, that God had resolv'd to deliver the City to the *Chaldeans*; that the King and his

his People should submit themselves to them ; that if they did so, they would save their Lives ; but if they did not surrender, they would be expos'd to the greatest Desolations of War. He also exhorts the King, and the Magistrates, to reform themselves, and to do Justice to every Body.

After Reading the Chapter.

YOU have heard, how *Jeremiah* advis'd the *Jews*, as from God, to submit themselves to the *Chaldeans*, who besieg'd them ; declaring that if they did so, and reform'd themselves, they should be spared ; but if they resisted the *Chaldeans*, and did not obey the Voice of the Lord, they would be destroy'd by the Sword, by Famine, and by Pestilence. We see by this, that though God had resolv'd to deliver *Jerusalem* to the *Chaldeans*, because of the Sins of the *Jews*, yet He had not resolv'd their Destruction ; and that it was still in their own Power to save their Lives ; in which God shew'd his Goodness, and, at the same Time, gave Tokens of his Displeasure. Thus God is always inclin'd to spare Men ; and even when He chastises them, He does not resolve to destroy them utterly ; but if at last He overwhelms them with his heaviest Judgments, He does not do it but when He is driven thereto by their Impenitence. This teaches us likewise, that when God will correct us, we must submit to it, lest, whilst we resist, we draw upon our selves greater Evils. *Lastly*, This Chapter teaches Magistrates, that the Exercise of Justice is one of the most effectual Means to put a Stop to the Judgments of God.

C H A P. XXII.

J E R E M I A H exhorts *Jehoiakim*, King of *Judah*, and the People, to Repentance ; and particularly to the Practice of Justice, for want of which, God would destroy *Jerusalem*, its Kings, and all the People. He foretels what should happen to the Posterity of *Josiah*, King of *Judah* ; he says, that *Shallum*, otherwise nam'd *Jehoahaz*, should be carry'd into *Egypt*, and die there ; that *Jehoiakim*, his Successor, should be depriv'd of Burial ; that *Coniah*, otherwise call'd *Jeconiah*, should be carry'd to *Babylon* by the *Chaldeans* ; and that he would likewise die there. All these Prophecies were exactly fulfill'd.

After Reading the Chapter.

W E may learn from hence, That one of the Things which does mostly draw the Favour and Protection of God upon a People is, when Great Men and Judges render Justice to every one, and especially to the Poor, and meaner Sort ; that if the Kings and Princes of *Judah* had discharg'd their Duty in that matter, they would have been spared ; but for having fail'd therein, they were destroy'd, and all the People involv'd in their Ruin. Of this we have a very remarkable Instance, in the Descendants of good King *Josiah*, who all of them came to a tragical End. These Examples shew likewise, that the Piety of Parents will not skreen their Children from the Judgments of God, if those Children be wicked ; nor, on the other Hand, will the Children of wicked Parents be punish'd, if they do not imitate the Sins of their Fathers. There is a Passage in this Chapter which is very remarkable ; it is that where the Prophet says,
That

That those who pretend to raise and establish their Families by wicked and dishonest Ways, will never prosper.

C H A P. XXIII.

THIS Chapter contains Threatnings and Curses against the Magistrates, and especially against the Priests and Prophets, who, by their Doctrine and bad Examples, were the Cause that all Sorts of Crimes reign'd in the Kingdom of *Judah*. God complains that the Prophets of *Judah* were yet worse than those of the Kingdom of *Israel*; that they abandon'd themselves to the utmost Excesses, and deceiv'd the People, in Promising them Peace. He denounces his Vengeance against them, and promises to re-establish his People, and to give them good Pastors, and particularly to send the great Shepherd that should guide the Church, meaning our Lord and Saviour *Jesus Christ*.

After Reading the Chapter.

YOU have heard the Complaints that God makes against the Kings and Magistrates, and chiefly against the Priests and Prophets of *Jerusalem*, saying, that if the Land was fill'd with Adulteries, Perjuries, and all sort of Crimes, the Priests and the Prophets were the Occasion of it: That if they had made known to the *Jews* the Will of God, they would have been converted from their Sins; but instead of that, they had flatter'd them, by promising them Peace. You have also seen the terrible Threatnings that God denounces against these false Shepherds, and the Vengeance He would take upon them. This particularly Concerns those who are appointed for Pastors and Teachers

ers of the Church, they should consider the great Evils that happen, when they set bad Examples to the People; and instead of Faithfully declaring the Will of the Lord, and withdrawing Sinners from their Wandrings, they flatter and sooth them in their Crimes. *Jeremiah* declares very expressly, that God would punish these wicked Shepherds, and that they cannot escape his Knowledge and his Vengeance. You may also take Notice of what Consequence it is, that Pastors should discharge their Duty; and how much you are bound to pray to God that He would preserve you from false Pastors, and give you good ones. *Lastly*, You ought to bless Him in that, according to his Promises, He has sent the great Pastor and King of the Church, to wit, our Lord *Jesus Christ*.

C H A P. XXIV.

TO understand this Chapter, you must know that *Nebuchadnezzar* King of *Babylon*, came to destroy the City and Temple of *Jerusalem* in the Reign of *Zedekiah*, one Part of the People was already transported to *Babylon* with *Jehoiachin*, King of *Judah*. In that time the Prophet *Jeremiah* had the Vision which is here related, and in which he saw two Baskets of Figs, the one Good, and the other Bad; by which God would signify the Difference there was between the *Jews* that were carry'd away with *Jehoiachin*, and those that remain'd at *Jerusalem*; which was, that the first should be preserv'd, and that God would re-establish them; whereas the others should be almost all destroy'd by War, Famine, and Pestilence, together with *Zedekiah* the last King of *Judah*.

After

After Reading the Chapter.

WE are to consider upon this Chapter, that when God suffer'd *Jeconiah*, and one part of the People of *Judah*, to be carry'd away Captives to *Babylon*, it was a Warning which God gave the *Jews*, and a forerunning Token of their last Destruction ; and thus it is, that God punishes Men by degrees ; and that before He destroys them quite, He warns them by several Corrections, that if they persist in their Hardness, their Ruine is not far off. It is to be observ'd next, that the *Jews*, who were first carry'd away to *Babylon*, were to be re-establish'd ; whereas, those that stay'd at *Jerusalem*, and thought themselves much more Happy than their Captive Countrymen, were almost all Destroy'd by the Sword, Pestilence, and Famine, when *Nebuchadnezzar* came up the last time against *Jerusalem*, and that *Zedekiah* their King came to a fatal End, with all the great Men of his Court. This is an Example to prove, that those whom God afflicts the first, are commonly such as He loves the most ; and that those whom He leaves in the Enjoyment of Prosperity, are often overwhelm'd with his severest Judgments.

C H A P. XXV.

THIS Chapter contains three Remarkable Things : The *First*, That the *Jews* had despised the Exhortations of the Prophets, and above all, those they had receiv'd from *Jeremiah* during the Space of *Twenty three* Years, because of which, they were to be given up to the *Babylonians*. The *Second*, That the Captivity of *Babylon* should last *Seventy* Years. And the *Third*, That since God did not spare his People, He would

would not spare others, but would punish them by the Means of the King of *Babylon*, after which, He would destroy the *Babylonians* themselves. *Jeremiah* represents this, by saying, that all the People here named, should drink of the Cup of the Wine of the Wrath of God; which is a Way of Speaking used by the Prophets, to signify the Divine Vengeance.

After Reading the Chapter.

TH E *first* Reflection you are to make upon this Chapter is, that God bears with Men with great Patience; that He exhorts them a long time to Repentance; but that if they continue to offend Him, He at last executes his Threatnings. Thus it is, that God, after having call'd the *Jews* to Conversion by the Ministry of *Jeremiah*, for the Space of *Twenty three* Years, brought the King of *Babylon* to destroy them, because they continued to provoke the Lord their God by their Sins. *Secondly*, We have seen how God, to comfort his People, promised to bring them back from the *Babylonish* Captivity at the End of *Seventy* Years; and then to punish the *Babylonians* themselves. Which actually came to pass; for at the end of those *Seventy* Years, the *Jews* returned into their Country by the Permission of *Cyrus* King of *Persia*, and the *Babylonians* were subdued by the *Medes* and *Persians*. In which we see the Truth of the Promises of God, his Protection towards his Church, and his Justice upon those that persecute it. *Thirdly*, God declares, that the *Egyptians*, the *Philistines*, and the other Nations here nam'd, should be brought under Subjection to the King of *Babylon*, as well as the *Jews*, after which, that King should himself be destroy'd for the Punishment of his Pride. Let us learn from

from thence, that if God spares not his Church and his Children, the Wicked shall not escape his Vengeance; that God makes use of wicked Kings, to punish Nations; after which, He renders to those Proud and Impious Princes, the Punishment that is due to them; which shews, how Providence over-rules all Things with Wisdom, Justice, and Goodness.

C H A P. XXVI.

WE see in this Chapter, how the Priests and the Teachers of *Jerusalem* laid hold of *Jeremiah*, and required of the Magistrates, that he should be put to Death, because of his foretelling the Destruction of the City and Temple. But *Jeremiah* was not discouraged, but continued to foretel the same Things, in the Presence of the Magistrates and Judges, who after having heard him, sent him away without doing any harm to him; God having particularly made use of an Officer of the King, named *Abikam*, to save the Life of the Prophet. At the end of this Chapter, we have the History of a Prophet, named *Urijah*, whom King *Jehoiakim* caused to be assassinated, for having foretold the same Things as *Jeremiah*.

After Reading the Chapter.

THIS Chapter sets Three notable Examples before our Eyes. The *First* is, that of the Priests, the Prophets, and the People of *Jerusalem*, who would have put *Jeremiah* to Death, because he foretold the Ruine of their City and Temple. By which we may see, that the Wickedness of the *Jews* was exceeding great; that the Servants of God are sometimes exposed to great Dangers; and that the Wicked cannot bear

bear their Remonstrances. The same Reflections may be made upon the Crime which King *Jehoiakim* committed, in Slaying the Prophet *Urijah*, who had foretold the same Things as *Jeremiah* did. The *second* Example is that of *Jeremiah*, who finding himself threatned with Death, told the *Jews*, that it was in their Power to take away his Life, but that he had said nothing to them, but what God had commanded him to say. This is an Example of Patience, of Moderation, and of Meekness; and at the same time, of Zeal and Courage too, which ought to be imitated, particularly by the Ministers of the Gospel. *Lastly*, We have seen how that several among the Magistrates, and especially *Abikam*, one of the chief Ministers of State, took the Part of *Jeremiah*, and acknowledged that he spake in the Name of the Lord: From whence we may infer, that God, when He pleases, finds out Ways for securing his Servants who are like to be oppress'd. Magistrates and great Men ought to meditate upon this History, and learn from hence to fear God, and to defend his Ministers, when they discharge their Duty, as *Abikam* did, as well as King *Hezekiah*, who is here likewise mention'd upon the same Account.

C H A P. XXVII.

GOD commands *Jeremiah* to send Bonds and Yokes to the Kings Bordering upon *Judea*, to give them to understand, that they should be brought under the Dominion of the King of *Babylon*. He shews, that the Empire of the *Babylonians* should last till the Time of the Grandson of *Nebuchadnezzar*, after which it should come to an end. He exhorts all those Nations, and particularly King *Zedekiah*, the Priests, and

and the People of *Jerusalem*, to submit themselves to the King of *Babylon*, and not to believe the false Prophets, who told them the contrary, and made them believe, that the Vessels of the Temple, which had been carry'd to *Babylon* with King *Jehoiakim*, should be brought back again. *Jeremiah* declares, that, quite contrary, the Remainder of the holy Vessels should likewise be taken away, when *Nebuchadnezzar* came to destroy the City and Temple.

After Reading the Chapter.

WE may make these *Four* Reflections upon this Chapter: *First*, Concerning the Commands that God gave *Jeremiah* to send Bonds and Yokes to the Kings round about *Judea*, by the Hands of their Ambassadors, who were at *Jerusalem*, to shew them, that they should be Conquer'd by *Nebuchadnezzar* King of *Babylon*, who is called the Servant of the Lord, because He was to execute the Decrees of Providence. This should have taught *Zedekiah* and the *Jews*, that they were not to look for any Assistance from those Kings against the *Babylonians*; and it tended likewise to convince all those Kings, that the Lord was the only true God, and that He govern'd all Things by his Providence. *2dly*, It is to be observ'd, that *Jeremiah* foretold, That the Monarchy of the *Babylonians* should subsist till the Grandson of *Nebuchadnezzar*; which was verify'd by the Event; that Monarchy ending in *Belshazzar*, when *Babylon* was taken by the *Medes* and *Persians*. *3dly*, The Exhortations made by *Jeremiah* to all those Kings, and especially to *Zedekiah*, the King of *Judah*, to submit themselves to the King of *Babylon*, teach us, that it is in vain to pretend to resist the Will of God; and that it is much better humbly

bly to submit to it. *Lastly*, The Ministers of the Lord ought to observe what is here said of the false Prophets, who promised the *Jews* Peace, and the return of the holy Vessels, to the end, that they may never flatter Sinners, by a base Compliance, and connivance at their Sins. And from thence you ought likewise to learn to hearken to the true Servants of God, who declare his Will to you with Faithfulness, and without Disguise.

C H A P. XXVIII.

A False Prophet, named *Hananiah*, sets himself against *Jeremiah*, and foretels that *Jerusalem* should not be taken by the *Babylonians*, and that even the holy Vessels, which had been carry'd away to *Babylon* some Years before, should be brought back to *Jerusalem*; and to confirm his Prediction, he breaks a Yoke that *Jeremiah* had made by order of God, and which represented that the *Jews* should be subjected to the *Babylonians*, as you have seen in the foregoing Chapter; but *Jeremiah* told that false Prophet, that the Event would show the Falseness of his Predictions, and he takes a Yoke of Iron, instead of the Wooden Yoke which *Hananiah* had broken, and Prophecies to him that he should die that Year, which also came to pass.

After Reading the Chapter.

TH E chief Consideration this Chapter offers to us is, that the Time when the Destruction of the *Jews* drew near, there were among them false Prophets, and amongst others, one *Hananiah*, who opposed *Jeremiah*, and promised the People, that within the Space of Two Years, the Vessels of the Temple should be brought back

back to *Jerusalem*, and that King *Jehoiakim* should then return with the People that had been carry'd Captive to *Babylon*. Upon which you are to consider, that there have been in all Ages false Teachers in the Church, who have lull'd the People in their Security, and taught false Things, very dangerous to be heard; and that therefore God is very gracious to you, when He sends you faithful and zealous Ministers and Pastors. The Courage which *Jeremiah* shew'd, in Resisting *Hananiah*, and in making a Yoke of Iron, instead of that of Wood, which the false Prophet had broken, shews, that the true Servants of God ought never to submit to the Wicked, but that they should oppose them always, and discharge their Duty with Boldness. The Punishment of *Hananiah*, who Dy'd that same Year, according to the Prediction of *Jeremiah*, was to teach the *Jews*, that *Hananiah* was a false Prophet, and that the rest of *Jeremiah's* Threatnings should be fulfill'd. We see likewise from hence, that Divine Vengeance pursues those, who resist God and his holy Word, and that it is often display'd, in a remarkable Manner, upon false Ministers, and false Teachers.

C H A P. XXIX.

THIS is a Letter that *Jeremiah* writ to the *Jews*, who had been carry'd away to *Babylon* with King *Jeconiah*: In this Letter the Prophet does *Four* Things: 1st, He exhorts them to stay in *Babylon*, and to be faithful to the King and the Government. 2^{dly}, He warns them not to believe the false Prophets, who promised them that they should be deliver'd before the *Seventy* Years of their Captivity were expired. 3^{dly}, He declares to them, that

S the

the *Jews*, who were yet in *Judea*, and their King *Zedekiah*, were going to be reduced to the utmost Desolation. 4thly, He foretels the Punishment of *Ahab* and *Zedekiah*, two Lying Prophets, and particularly of *Shemaiah*, who had written Letters from *Babylon* to *Jerusalem* against the Prophet *Jeremiah*.

After Reading the Chapter.

TH E Instructions contain'd in this Chapter are the following: *First*, The Order that *Jeremiah* gave the *Jews*, who were at *Babylon*, to stay there, and to pray for the Prosperity of that City and Government, shews us, that when God thinks fit to chastise us, we ought to acquiesce in it, and to continue in the Condition, to which He is pleased to reduce us; this teaches us likewise, that the Duty of Subjects is, to pray for their Kings, and to pray for the Government under which they live. *Secondly*, We see the Care God had of his People, and of his Church, by the Promises He made the *Jews* to bring them back to their own Country, at the End of *Seventy Years*. *Thirdly*, It appears from this Chapter, that tho' the *Jews*, who were at *Jerusalem*, seem'd to be in a more happy State than those, who had been led into Captivity; yet it was decreed, that they should be overwhelm'd with all the Scourges of God, and perish by War, Pestilence, and Famine: Which shews, that those whom God punishes last of all, are commonly the most culpable, and are reserv'd to be most miserable. *Fourthly*, We see here, that there were at *Jerusalem*, and at *Babylon*, false Prophets, who set themselves up against *Jeremiah*, and who were moreover impure and corrupt Men. Thus it is that God, for the Tryal of Men, permits that there

there should be false Prophets ; and this obliges us to be upon our Guard against such People, according to the Exhortation of our Lord, and to distinguish them from the true Ministers of God. You must also observe the Punishment that God inflicted upon those false Prophets, who are here mention'd ; since *Ahab* and *Zedekiah* were burnt by the King of *Babylon*, and that *Shemaiah* perish'd with his Family, without seeing the Deliverance of the *Jews*. This is an Instance of the Condemnation of false Ministers ; and these Examples ought to fill with Dread all such as Exercise the sacred Ministry in the Church.

C H A P. XXX.

THE Prophet *Jeremiah*, after having declared to the *Jews*, that they should be led Captives to *Babylon*, promises here, that God would deliver them ; that the *Babylonians* should taste of his Vengeance ; and that after having chastised his People, He would display his infinite Power for their Re-establishment.

After Reading the Chapter.

IN this Chapter, wherein God promises the *Jews* to bring them back from the *Babylonish* Captivity, we see, 1st, the Love of God towards this People ; And Secondly, His infinite Power, which appears in Delivering his Church, at a Time when there seems to be no manner of Appearance of its Deliverance. Thirdly, The Justice of God is likewise shewn in the Vengeance He resolv'd to take of the *Babylonians*, who had oppress'd the *Jews* with so much Hardship and Injustice. Lastly, We are to take Notice, that God is true and faithful in his Promises,

since all that was foretold in this Chapter concerning the Re-establishment of the *Jews*, happen'd to them, when they return'd from *Babylon* into their own Country, under the Conduct of *Zorobabel*, and other Leaders. From all which we may gather, that God always watches for the Good of his Church; and if He appears sometimes to be Angry with her, He gives her at last visible Tokens of his Love and Protection.

C H A P. XXXI.

THIS Chapter, as well as the foregoing, is a Prophecy concerning the Deliverance of the People of *Israel*. God promises, that after He had chastised this People, and they should be Converted, He would settle them in a happy and glorious Condition, and would make a new Covenant with them. These Promises do not only relate to the Deliverance which God granted the *Jews*, in calling them from the Captivity of *Babylon*, but they concern likewise and chiefly, the Times of the Gospel.

After Reading the Chapter.

UPON this Chapter, you may make these Three Considerations: *First*, That if the Prophets were sent to threaten the People of God, they were also sent for their Consolation; and that God was pleased to make those Promises to the *Jews*, which you have now heard, to the End, that they might comfort themselves therewith, during their Captivity in *Babylon*. *Secondly*, That God promises the *Jews* to Re-establish them, and cause them to dwell in their Land after they were converted; from whence we may gather, that as it is only upon the Account

count of Mens Sins that God is angry with them, He will not be pacify'd, nor will He pardon them, but upon their Humiliation and Repentance. *Thirdly*, And that which chiefly concerns us is, that God here promises to make with his People a more Excellent Covenant than that which He had made with the Children of *Israel*, when He brought them out of *Egypt*. The Author of the Epistle to the *Hebrews*, Chap. viii. applies this Prophecy to the Covenant of the Gospel: Wherefore we ought to meditate upon it with Faith, and learn from hence wherein that Covenant consists; it is, that God has enlighten'd us with the Knowledge of himself, that He pardons our Sins, and manifests it by putting his Law in our Hearts, and writing it in our inner Parts. This obliges us to thank God for the Favours He is pleased to shew us, and faithfully to discharge the Duties of this Covenant, to the end that we may be his People, and that He likewise may always be our God.

C H A P. XXXII.

JEREMIAH being in Prison at *Jerusalem*, when the *Chaldeans* besieged that City, God commands him to buy a Field, and to write down the Evidence of the Purchase, and to put it in a Place where it might be preserv'd; whereupon *Jeremiah* asking of the Lord, why He order'd him to buy Lands, when the City and Country was about to be deliver'd up to the *Chaldeans*, God explains the Reason to him, by acquainting him, that he should buy that Field, that it might be an assurance to the *Jews*, that after they had been punish'd for their Sins, and sent into Captivity to *Babylon*, they should return to their Country, and there possess both Fields and Lands.

After Reading the Chapter.

TH E Command that God gave *Jeremiah*, to buy a Field, at the Time that the City of *Jerusalem* was going to be taken by the *Chaldeans*, tended to confirm the Promises that Prophet made the *Jews*, to wit, that they should return from the Captivity of *Babylon*; and the Instrument that was made of that Purchase, was to be hereafter a Proof and a Monument of the Predictions of *Jeremiah*. The Instruction you may reap from hence is, that nothing is impossible to God; that we must always trust in his Promises, and never question the Performance of them, tho' we should see no appearance thereof according to the World. We have in this Chapter, a further Account of God's being so provok'd by the Rebellions of the *Jews*, that He drove them from their Country, and deliver'd *Jerusalem* to the *Babylonians*, for its Destruction; but that after having chastis'd his People, he had Compassion on them, and gather'd them together again in *Judea*. This Example sets before our Eyes, on one Hand, the Justice of God, who severely chastises and punishes the Sins of Men; and on the other, his Goodness and Mercy, which succeed his Wrath, and spread themselves upon those who are humbled and converted.

C H A P. XXXIII.

JE R E M I A H Prophecies that *Jerusalem* should be taken and destroy'd by the *Babylonians*; but that it should be rebuilt; that the *Jews* should return from *Babylon*, and Divine Service restored; all which God promises to do, by virtue of his Covenant. This Prophecy does also relate to the Times of the Gospel.

After

After Reading the Chapter.

YOU have heard the Promises made by God to the *Jews*; to wit, that after that *Jerusalem* was destroy'd, and the *Jews* carried Captives to *Babylon*, he would deliver them, and they would dwell again in *Jerusalem*, and he would heap his Blessings upon them. We see by this, that God is always Merciful, and inclined to do good to Men, and that He never afflicts them, but to make them sensible of his Love, when they shall be converted. You see likewise hereby, the Faithfulness of God, and the Firmness of his Covenant. It must nevertheless be observ'd, that the Promises made to the People of *Israel*, and to those of *Judah*, were not entirely fulfill'd after the Captivity of *Babylon*, since the greatest Part of the *Israelites* of the Ten Tribes did not return into their Country, and that those who did return, did not continue there long; that they were afterwards destroy'd by the *Romans*; and that the Service perform'd in the Temple of *Jerusalem*, was quite abolish'd. This shews, that those Promises relate to the Christian Church, and the Covenant which God has made with her by Jesus Christ; and they will have their entire Accomplishment when the whole Body of the *Jews* shall be converted. We ought therefore to apply to our Selves also those glorious Promises, which *Jeremiah* made the *Jews*, and meditate upon them for our Edification and Comfort.

C H A P. XXXIV.

WHAT we are about to read, happen'd when *Nebuchadnezzar* besieged *Jerusalem*: *Jeremiah* foretels to *Zedekiah*, that the City should be taken and burnt, and that he should be carry'd to *Babylon*, and die there; *Zedekiah*, upon hearing these Threatnings, shew'd some Tokens of Repentance, and order'd that the *Jewish* Slaves should be set at Liberty, as the Law of God directs; but soon after, his great Men put under Slavery those that had been released; whereupon *Jeremiah* declared to them, that because of this Hypocrisie, God would make the *Chaldeans* to return, and destroy them. This is a very remarkable Story.

After Reading the Chapter.

TH E R E are Two Reflections to be made here: The *First* is, That all that *Jeremiah* had foretold against King *Zedekiah*, happen'd to him. *Jerusalem* having been taken, and that Prince having fallen into the Hands of *Nebuchadnezzar*, who put him in Chains, and carry'd him to *Babylon*, where he Dy'd; and thus it is, that the Threatnings of God are never in vain, and that He punishes the Wicked, and especially ill Princes. The *Second* Reflection relates to the Behaviour of *Zedekiah* and the *Jews*, who finding themselves besieged, gave liberty to their *Jewish* Servants, and made believe they would keep, or observe, the Law of God; but chang'd their Mind as the Danger grew less, and put their Men into Slavery again. Thus Sinners pretend to humble themselves, and to be converted, whilst they are threatned; but as soon as the Danger is over, they return to their Sins,
and

and break their Promises. The Reproaches that *Jeremiah* made the *Jews* for their Hypocrisie and Perfidiousness shew, that a short and counterfeit Repentance, instead of pacifying God, provokes Him the more ; and that those who violate his Covenant, after having vow'd to observe it, shall not avoid the Punishments which their Hypocrisie and Infidelity deserve.

C H A P. XXXV.

FOR the understanding of this Chapter, you must know, that the *Rechabites* were *Jews*, who descended from *Jonadab*, the Son of *Rechab* ; and who, upon account of a Vow, which their Father had obliged them to make, drank no Wine, nor dwelt in Houses. These *Rechabites* having fled to *Jerusalem*, when the *Chaldeans* enter'd *Judea*, *Jeremiah* offer'd them Wine to drink ; which they refused, alledging their Vow, and the Prohibition of their Father. Whereupon *Jeremiah* reproach'd the *Jews*, for not shewing the same Respect to the Commandments of God, as the *Rechabites* had for those of their Father *Jonadab* ; for which Reason he denounces to the *Jews* their Destruction, and promises the *Rechabites* that God would bless them.

After Reading the Chapter.

YOU ought very carefully to attend to the Example of the *Rechabites*, as it is related in this Chapter, who, out of a Principle of Piety and Conscience, kept the Vow their Father had laid upon them, of never drinking any Wine ; and to the Reproaches which God made the *Jews*, for not shewing the same Respect to the Commandments He had given them.

them. This Example shews the great Guilt of the *Jews*, in not observing the Laws of the Lord, although those Laws did not relate to indifferent Matters, as the Use of Wine ; but necessary and indispensable Duties, of which God had continually warn'd them by his Prophets ; and yet the *Rechabites* did religiously observe the Vow laid upon them a long Time before, without having ever broken it. The Instruction this furnishes us with is, that those who do not fulfil the Vows they have made to God, nor keep his Covenant, must expect the Punishments which are denounc'd in that Covenant, against those who shall transgress it ; and, on the contrary, those who observe the Duties required in it, shall be blessed of God, as the *Rechabites* were, because of their Piety.

C H A P. XXXVI.

JEREMIAH causes his Prophecies and Threatnings against the *Jews* to be writ in a Book, and orders *Baruch* to read them in the Temple upon a Day of Fasting. *Baruch* having read it in the Presence of the People, and of the Officers of King *Jehoiakim*, that Prince caused the Book to be brought to him ; and after having heard part of it read, cut it in Pieces, and threw it in the Fire, and order'd *Jeremiah* and *Baruch* to be seiz'd ; but God commanded *Jeremiah* to write another Book, containing the same Things as that which *Jehoiakim* had burnt, and to tell the King, that God would punish him for his Impiety, that his Judgments should fall upon him and his Posterity, and that his Body should be depriv'd of Burial.

After

After Reading the Chapter.

TH E History we have read in this Chapter is very remarkable: You see, *First*, The great Goodness of God towards the *Jews*, in Warning them by *Jeremiah*, of their approaching Ruine, who caused the Exhortations and Threatnings which he had orders to make to them, to be read to them on a Fasting-Day. *Secondly*, You see the extreme Impiety of King *Jehoiakim*, who, instead of humbling himself upon the Hearing of those Threatnings, tore and burnt the Book in which they were contain'd, and commanded *Jeremiah* and *Baruch* to be cast into Prison. This Example shews us, how the Wicked, instead of making a good Use of the Warnings they receive from God, grow angry at it, and even quarrel with God, his Word, and his Servants. *Thirdly*, The Order that *Jeremiah* received, to write in another Book the same Things that were contain'd in that which the King had burnt, and to add thereto, particular Threatnings against him, shews, that it is in vain that the Wicked pretend to stop the Mouth of God's Servants, or to scoff at his Word; that the Threatnings of the Lord are always executed; and that, sooner or later, impious and prophane Men will bear the Punishment that is due to them; as it happen'd to King *Jehoiakim*, who perish'd miserably, and whose Carcase was thrown into the Draught-House.

C H A P. XXXVII.

KING *Zedekiah* having desired *Jeremiah* to interceed for him, and for the *Jews*, at the Time when the *Chaldeans* made War against

gainst them, the Prophet acquainted him, that although the *Chaldeans* had raised the Siege of *Jerusalem*, to go and Fight with the *Egyptians*, yet they should return and take the City. Afterwards *Jeremiah* going out of *Jerusalem*, was stopp'd, and accused of Designing to pass over to the *Chaldeans*; upon which Charge, he was very much misused, and thrown into a Dungeon; but King *Zedekiah* causing him to be brought before him, the Prophet foretold to him again, that he should fall into the Hands of the King of *Babylon*; and besought him not to send him back to the Dungeon, lest he should die there; whereupon the King order'd that he should be put in the Court of the Prison, and fed there during the Siege of *Jerusalem*.

After Reading the Chapter.

YOU may make these *Four* Observations upon this Chapter: *First*, That wicked Men have sometimes recourse to God in Danger, but that they do it not sincerely, as we may see in King *Zedekiah*, who, when he was besieged, desired the Intercession of *Jeremiah*, but would not follow the Advice which the Prophet gave him. The *second* Consideration is taken from what *Jeremiah* declared to the King, that he should not depend upon the Assistance of the *Egyptians*, nor upon the King of *Babylon's* raising the Siege of *Jerusalem*, forasmuch as that City should be certainly taken by the *Chaldeans*. From whence we may learn, that it is in vain to trust in the Help of Man, when God is not on our Side, and that nothing can hinder the Execution of his Purposes. *Thirdly*, We see in the Example of *Jeremiah*, who was thrown into a Dungeon, and yet did not forbear telling the King that he should be subdued by the *Chaldeans*,

deans, that the Ministers of the Lord must sometimes undergo great Afflictions, but that the fear of Men ought never to stop their Mouths. *Fourthly*, We have seen that God soften'd the Heart of *Zedekiah* towards *Jeremiah*, in that he not only saved him from the Dungeon, but fed him likewise, whilst the Famine prevail'd in *Jerusalem*. Thus Providence stops the Malice of the Wicked, and makes good Men meet with Comfort and Help in the worst of Times.

C H A P. XXXVIII.

TH E S E are the Contents of this Chapter : The Officers of *Zedekiah* caus'd *Jeremiah* to be put into a Dungeon full of Mire, because he continued to Prophesie the Taking of *Jerusalem* ; but an Officer, named *Ebed-melech*, interceded for him, and took him out of the Dungeon. *Jeremiah* was afterwards brought before the King. He still Prophesies, that the City should be taken by the *Chaldeans*, and earnestly exhorts *Zedekiah* to surrender himself to them ; promising him, that if he did so, he and his Household would be saved, and the City should not be burnt. The King was mov'd, and almost persuaded, but had not the Courage to follow the Advice of the Prophet, who was sent back to Prison, and remained there till the Taking of *Jerusalem*.

After Reading the Chapter.

TH I S Chapter is very instructive : We see *First*, by what happened to *Jeremiah*, who was accused and imprison'd, as a Traytor to his King and his Country, for advising the *Jews* to yield to the *Chaldeans*, that the Servants of God are often persecuted.

secuted and slander'd, for saying no more than what God has commanded them to declare on his behalf. 2dly, In the Deliverance of *Jeremiah*, (who, by the Care of *Ebed-melech*, was taken out of the Dungeon, in which he must have perish'd) a Proof of God's Protection of the Righteous, when Persecuted; and the Piety of *Ebed-melech*, who had the Courage to interceed for *Jeremiah*, is an Example which ought to stir us up to take the Part of God's Servants, and of oppressed Innocency. We shall see in the following Chapter, that the Piety of *Ebed-melech* did not go unrewarded. 3dly, and above all, you ought to observe the Behaviour of *Zedekiah*, who was almost prevail'd upon to take the Counsels *Jeremiah* gave him, but durst not do it, for fear of the People and his chief Officers, though the Prophet had assured him, that no Evil should befall him on that Account. By this we may see, how God seeks after Sinners; how they are sometimes touch'd in their Consciences, and form good Resolutions, but have not the Courage to go through with them, being withheld by a false Shame, and by the Respect they have for Men. From whence it happens, that after long Struggling and Resistance, they take the worst Side, and perish in their Hardness; as it happen'd to *Zedekiah*, who, notwithstanding the Warnings of *Jeremiah*, and the Solicitations of his own Conscience, resolv'd not to yield to the *Chaldeans*, and thereby drew upon his Subjects, and himself too, a total Destruction.

C H A P. XXXIX.

WE see in this Chapter, how *Jerusalem* was taken by the *Chaldeans*, and King *Zedekiah* carry'd away to *Babylon*, after that
Ne-

Nebuchadnezzar had caus'd his Sons to be slain before him, and then put out his Eyes. We see next what happen'd to *Jeremiah*, and the Respect which the *Chaldeans* shew'd him. *Lastly*, This Chapter teaches us, that *Ebed-melech*, who had saved the Prophet's Life, was himself also saved in the Taking of *Jerusalem*, as *Jeremiah* had promised him before.

After Reading the Chapter.

IN this Chapter, you have heard the memorable History of the Taking of *Jerusalem*; upon which you may make these *Four* Reflections: The *first* relates to the Accomplishment of the Threatnings which *Jeremiah* and the other Prophets had made the *Jews*, and the terrible Punishment of the Sins and Hardness of that People. The *second* is, That King *Zedekiah* was taken, that King *Nebuchadnezzar* caus'd him to be Try'd as a Traytor, and one that had broken the Oath of Fidelity to him; that he slew his Children before his Face, and carry'd him in Chains to *Babylon*. Thus they who are the Authors of Sins, and of publick Miseries, and particularly perjured Persons, are made Examples of the Wrath of God. *Thirdly*, 'Tis to be observ'd, that *Jeremiah* was sav'd in the Taking of *Jerusalem*; and thus God protects good Men in the Times of Calamity. *Fourthly*, The same Remark may be made concerning *Ebed-melech*, who, having sav'd the Life of *Jeremiah*, was also himself spared by the *Chaldeans*. This shews, that those who protect the Innocent, and take upon them to defend the Servants of God, when they are oppress'd, receive the Reward of their Zeal and Piety.

C H A P. XL.

THIS Chapter and the following contain the History of what happen'd to the *Jews*, whom the King of *Babylon* had left in *Judea*, after the Taking of *Jerusalem*. The Captain of the Guard to that King gave *Jeremiah* his choice, either of going to *Babylon*, or staying in the Country with the *Jews*; but the Prophet prefer'd staying in *Judea*, and went to *Gedaliah*, whom *Nebuchadnezzar* had appointed Governour of that Country. *Gedaliah* exhorts the *Jews* to submit themselves to the King of *Babylon*, and assures them, that they might remain in their Land with Safety. This Governour is warn'd, that *Ishmael* and the King of the *Ammonites* had enter'd into a Conspiracy against him, but he would not believe it.

After Reading the Chapter.

WE have here four principal Instructions: 1st, We see in the Distinction the *Chaldeans* made of *Jeremiah*, when *Jerusalem* was taken, a Proof of God's Care in Defending those that fear Him. 2^{dly}, We have heard that *Jeremiah* chose rather to stay in *Judea*, with the *Jews* who remain'd there, than to go to *Babylon*, where he might have shared in the Favour and Kindness of *Nebuchadnezzar*. This Instance of *Jeremiah's* Piety teaches us, always to prefer our own Duty, and the Edification of our Brethren, before all worldly Advantages. 3^{dly}, We have seen, that *Gedaliah* being establish'd Governour of *Judea*, promised the *Jews*, that they should live there in Safety, provided they would submit themselves to the *Chaldeans*; and they had even in that Year a plentiful Harvest.

This

This was a Token of God's Goodness towards the *Jews*, and shews, that when God thinks fit to chastise us, we must submit thereto, and continue in the Condition which He pleases to allot us, without pretending to get free of it by any unwarrantable Means. 4thly, It is to be observ'd, upon the Notice given to *Gedaliah*, of a Conspiracy against him, and upon his refusing to believe it, that those who act sincerely, never distrust others; that good Men do not easily give credit to Tale-bearers; and that they always judge charitably of others.

C H A P. XLI.

ISHMAEL kills *Gedaliah*, the Governour of *Judea*, by Treachery, and Murders several *Jews*, as they went to pray and offer their Gifts upon the Ruines of the Temple; and he takes Prisoners all the *Jews* that were at *Mizpah*, to carry them to the *Ammonites*; but *Johanan* deliver'd those Prisoners, and forc'd *Ishmael* to fly. After which, the *Jews* fearing that the *Chaldeans* would revenge the Death of *Gedaliah*, whom *Ishmael* had slain, form'd the Design of Retiring into *Egypt*.

After Reading the Chapter.

TH E R E are two Things to be observ'd upon this Chapter: The first is, The Death of *Gedaliah*, and of divers other *Jews*, who were Assassinated by *Ishmael* and other Conspirators. In which we may see, on one Hand, an Instance of extream Wickedness and Treachery; which shews, that the *Jews*, who remained in *Judea*, were, for the most part of them, exceeding wicked; and on the other Hand, that God permits sometimes the Innocent to be oppressed. The

T

other

other Thing that is to be observ'd is, that God did not suffer the Traytor *Ishmael*, and his Accomplices, to succeed in the Design they had form'd, of making themselves Masters of the *Jews*; but set Bounds to their Wickedness, by the Means of *Johanan*, who put *Ishmael* to flight, and deliver'd the People. This Event shews, that evil Men do not long prosper, and that they do not always succeed in their Enterprises.

C H A P. XLII, and XLIII.

THE *Jews*, who remain'd in *Judea* after the Taking of *Jerusalem*, advised with *Jeremiah* upon their Design of Retiring into *Egypt*, and promised to do as he should direct them. The Prophet orders them to stay in the Land, and to submit themselves to the *Chaldeans*, promising them Security if they did so, and threatening them, that if they went into *Egypt*, they would perish miserably; but the *Jews* would not follow his Counsel, but fled into *Egypt*, and carry'd *Jeremiah* and *Baruch* with them. That Prophet being come thither, foretold that the King of *Babylon* should destroy the *Egyptians*, and all the *Jews* that were with them.

After Reading the Chapters.

TH E S E Chapters present us with Three Reflections: The first is, That upon the *Jews* asking Counsel of the Lord by *Jeremiah*, whether they should go into *Egypt*, God order'd them to stay in *Judea*, and promised them that they should be there in Peace; whereas, if they went into *Egypt*, his Vengeance would overtake them there. This was a Token of the great Goodness of God, who still took Care of the

the *Jews*, though the most part of them were very wicked, and would have preserv'd them in their Country, and secured them from the Miseries that were coming upon the *Egyptians*. The *second* Reflection is, about the Hypocrisie and Impiety of the *Jews*, who, contrary to the Warnings of the Prophet, and the Oath they had taken to follow his Advice, went to *Egypt*. Thus it is that the Wicked do sometimes make believe that they will do what God commands them ; but, nevertheless, always follow their own Wills, and reject the most wholesome Counsels, if they do not agree with their Inclinations and Passions. *Thirdly*, It is remarkable, that God suffer'd *Jeremiah* to be carry'd to *Egypt*, to the end, that he might there denounce the Ruine of the *Egyptians*, as well as that of the *Jews*, who had put their trust in them ; by which we may see, that wherever the Wicked are, the Hand of God finds them out ; and that such as trust in Men, more than in God, are at last confounded in their Hopes.

C H A P. XLIV.

THIS is a Prophecy which *Jeremiah* pronounc'd in *Egypt* against the *Jews* that were fled thither. The Prophet complains of their continuing in their Sins, and in their Idolatry, and that they were not grown better by the Corrections which God had inflicted upon their Nation ; but these *Jews* resisted *Jeremiah* fiercely, and even declared to him, that they were resolved always to worship *Idols* ; which made *Jeremiah* inform them, that God would root them out almost all, and that they should be involv'd in the Calamities that were to fall upon the *Egyptians*. This Chapter deserves to be carefully listened to.

After Reading the Chapter.

IN this Chapter you see, *First*, That the *Jews* were not subdued nor humbled by all the Miseries that befel them, and that they obstinately continued in their Sins. Thus the Wicked harden themselves under the Chastisements of God, and instead of becoming better in Affliction, they strengthen themselves more and more in their Wickedness. And you ought above all to observe, that the *Jews* told *Jeremiah*, they would not hear him; nay, they came to that pass as to affirm, that since they had left off Sacrificing to the Moon, and worshiping Idols, they had met with nothing but Misfortunes. This is an Example of a most desperate Wickedness, and of an Impiety that creates Horror in us. Consider this well, and see what Men are capable of, when they have once forsaken God. Observe, *Lastly*, that God being justly provoked against those Wretches, protested that they should be extirpated with the *Egyptians* by War, Famine, and all kind of Plagues. The Reflection to be made upon this is, that God is Righteous; and that those who harden themselves against his Word, and under his Correction, and continue in their Crimes, do at last become the Objects of his Vengeance.

C H A P. XLV.

THE Lord comforts *Baruch*, who lamented for the Hardness of the *Jews*; and promised to take care of him when the City of *Jerusalem* should be conquer'd by the *Chaldeans*.

After

After Reading the Chapter.

THAT which is here remarkable is, that the Ministers of the Lord ought not to abandon themselves to too much Sorrow ; nor be discouraged, when their Ministry is rejected ; but always discharge the Duties of their Calling, in full Assurance that God will be their Protector.

C H A P. XLVI.

JEREMIAH foretels, that the *Egyptians* should be overcome and defeated two several times by the *Babylonians* ; but that God would take care of his People, and deliver them.

After Reading the Chapter.

THIS Chapter obliges us to make these two Considerations: *First*, That God foretold that the *Egyptians* should be conquer'd by the King of *Babylon*, to the end, that the *Jews*, who were fled into *Egypt*, might take notice, that they ought not to put their trust in the *Egyptians* ; and these Predictions by the Mouth of *Jeremiah* were accomplish'd, *Nebuchadnezzar* having twice defeated the *Egyptians* ; once near the River *Euphrates*, and the second, when he marched into *Egypt*, and subdued it ; by this means, God was pleas'd to punish the *Egyptians*, and at the same time, to chastise those *Jews* who took shelter in that Country, contrary to the Command of God. *Secondly*, God comforts the captive *Jews*, assuring them that He would re-establish them, and destroy those who had oppress'd them. Thus we see, that God never forsakes his

his Church ; but always takes care of Her, in the midst of the Revolutions and Changes that happen in the World.

In the XLVII, XLVIII, and XLIX Chapters, *Jeremiah* foretels, that the *Babylonians* should conquer the *Philistines*, *Tyrians*, *Zidonians*, *Moabites*, *Ammonites*, *Edomites*, and other Nations. We will not read these Chapters, because they relate to particular Events, in which we are not much concern'd. We will only observe, that all these Prophecies of *Jeremiah* were fulfill'd, and that God was pleas'd, by the *Babylonians*, to punish these several Nations, because of their Pride, and especially because they had been the Enemies of the *Jews*, and had rejoic'd in their Miseries.

C H A P. L.

JEREMIAH foretels in this Chapter, that the *Babylonians* should be destroy'd by the *Medes* and *Persians*; and that then the *Jews* would be set at Liberty, and return into their own Country.

After Reading the Chapter.

TH E Prophecy you have heard, foretels two Events; to wit, The Destruction of the *Babylonians*, and the Deliverance of the *Jews*; both which happen'd when the *Medes* and *Persians* took *Babylon*, and when the *Jews* came out of their Captivity by the Permission of the Kings of *Persia*. Upon the first of these Events you are to observe, that after God had chastis'd the *Jews*, the *Egyptians*, and other Nations, (whose Ruine *Jeremiah* had foretold) by the Means of the King of *Babylon*; then the *Babylonians* them-

themselves should feel his Vengeance; and all this happen'd, to convince them, that their Gods were but false Gods, to confound their Pride, and to punish them for their Injustice and Tyranny, and particularly, because they had resisted the Lord, and oppress'd the *Jews*. This is an Example to shew, that unjust Princes, and particularly Persecutors, and the Enemies of the Church, do not always prosper, but at last receive the Punishment they have deserv'd. Upon the second of those Events which *Jeremiah* foretold, which was the Deliverance of the *Jews*, you may remark, that though the Lord afflicts his Church for a Time, He does not forsake it, but is always watchful for her Preservation.

C H A P. LI.

TH E Prophet continues to foretel the Ruine of *Babylon*, and the Deliverance of the *Jews*. This Prediction is well worth your notice, since it represents the particular Circumstances of the Taking of *Babylon*. *Jeremiah* shews, that that City should be taken by the *Medes* and *Persians*, who should enter at one end of it, after having turn'd away the Waters of the River. That the King of *Babylon* should know nothing of it till the Enemies were got into the City; that he should be surpris'd at a time, when he was giving himself up to his Pleasures, and in the midst of a Feast that he was making for the great Men of his Kingdom. All which does entirely agree with what the Prophet *Daniel* and other Historians inform us, about the Taking of *Babylon*. Lastly, This Prediction was made in the fourth Year of King *Zedekiah*, and long before the Destruction of that City.

After Reading the Chapter.

TH E general Reflection that may be made upon this Chapter is, that all you read therein beſel the *Babylonians* when their City was taken ; and that their Empire was deſtroyed by the *Medes* and *Persians*. Beſides which, you may obſerve : 1^{ſt}, That God thus deſtroy'd the *Babylonians*, to the end that it might appear, that He was the Almighty God, and that their Gods were only dead Idols. 2^{dly}, That God was pleaſed to bring down their Pride, by reducing them to a Condition as mean, as their Glory had been great. By which we may ſee, that God is an Enemy to Pride and Injuſtice. 3^{dly}, You muſt take notice of the Juſtice of God, and of his profound Wiſdom, in that, after having permitted the *Babylonians* to become very Powerful, and made uſe of them to chaſtiſe the *Jews* and other People, he ſtrip't them of their Power, and puniſh'd them alſo in their Turn. 4^{thly}, It is to be obſerv'd, that *Jeremiah* ſent *Seraiah* to *Babylon*, to acquaint the *Jews* with theſe Predictions, to the end, that they might be comforted by them. 5^{thly}, The Exhortations which *Jeremiah* made the *Jews*, to go out of *Babylon*, for fear of being involv'd in its Deſtruction, teach us, that we muſt withdraw from thoſe Places where Idolatry and Wickedneſs prevail, and which are threatned with the Judgments of God ; and in general, to ſeparate our Selves from the Evils and Corruptions of the Age, if we would not periſh with the World. Laſtly, You muſt gather from this Chapter, that as old *Babylon* was deſtroy'd, God will likewise one Day deſtroy the myſtical *Babylon*, and will entirely abolish the Kingdom of *Antichriſt*.

CHAP.

C H A P. LII.

THIS is the History of the Taking of *Jerusalem* by *Nebuchadnezzar*, King of *Babylon*; and it shews us, how the City and Temple were plunder'd and burnt, and how the People were carry'd into Captivity.

After Reading the Chapter.

THIS is one of the most remarkable Stories of the Holy Scripture: We see here, 1st, That God deliver'd *Jerusalem* to the *Chaldeans*, and that the *Jews* perish'd most miserably, either by the Famine or Sword, excepting those that were carry'd into Captivity, and such as remain'd in *Judea*. Thus the Threatnings of God, which He had so often made, were accomplish'd; and this is a great Example, that God does at last punish a People, who go on obstinately in their Sins, and that He does not spare even those that are in his Covenant. 2^{dly}, That the Temple it self was involv'd in this Destruction, and that God, who had put his Name in it, permitted the *Babylonians* to prophane and burn it, after having taken the most precious Things out of it. By which God reveng'd the Prophanation the *Jews* had made of the Temple, and of the Divine Service, and shew'd likewise, that the Service which had been there Establish'd, was not always to subsist. In the 3rd Place, you are to observe, that *Zedekiah* was carried to *Babylon* in Chains, after that his Sons had been slain in his Presence, and his own Eyes put out. This was a terrible and just Judgment of God upon that King, who, by his Crimes, by his Perjury, by his Rebellion against the King of *Babylon*, and by refusing to hearken to the Prophecies of

of *Jeremiah*, occasion'd the Ruine of the *Jews*.
 4thly, We see that the King of *Babylon* treated
 very kindly *Jehoiakim*, King of *Judah*, who had
 been a long Time in Captivity; in which we
 may observe the Goodness of God towards the
Jews, and admire his Providence, which caus'd
 them to find some Ease in *Babylon*, to the end,
 that they might be re-establish'd after the *Seventy*
Years of their Captivity were elapsed.

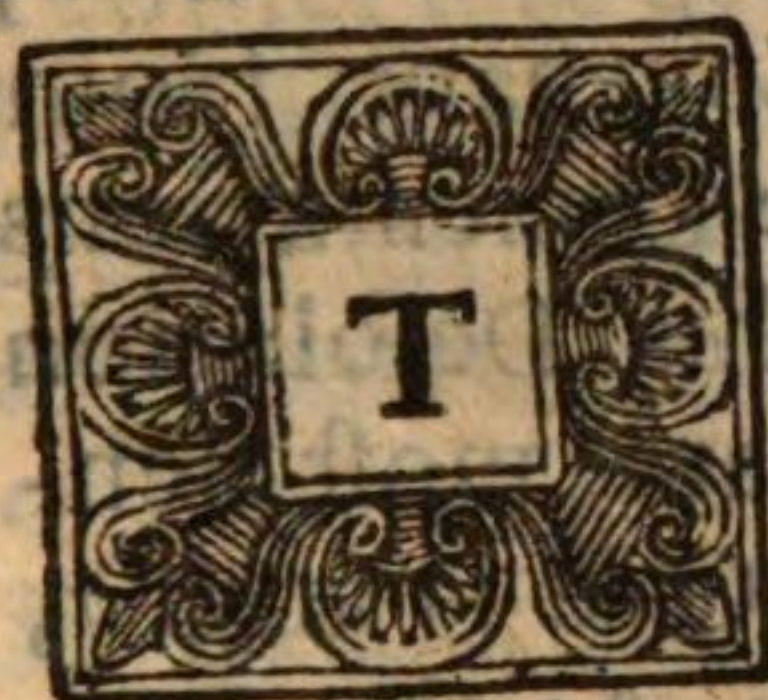
Here ends the Book of Jeremiah.



Lamenta-



Lamentations.



THIS Book contains the Lamentations and Complaints, which the Prophet *Jeremiah* pronounced over the Desolation of *Jerusalem*, when that City was taken by the *Chaldeans*, the Temple de Troy'd, and the *Jews* carry'd away Captives to *Babylon*.

CHAP. I.

IN this first Chapter *Jeremiah* bemoans the Destruction of *Jerusalem*, and its being reduced to a Wilderness; the Captivity of the People, and the Abolition of the Divine Service. He confesses that all these Miseries happened to the *Jews*, because of their Rebellion against God. He beseeches Him to have Compassion on them, and to restrain the Malice of their Enemies.

After

After Reading the Chapter.

THIS Chapter sets before our Eyes: 1st, A dreadful Proof of the Wrath and Justice of God against the *Jews*. The Severity of this Justice appears, not only in that the City of *Jerusalem* was taken by the *Chaldeans*, and the People exposed to the Fury of their Enemies, and carry'd into Slavery; but more especially in the Burning of the Temple, and the Suppression of the Divine Service. This is an Event which shews the Righteousness of God, in taking away the Tokens of his Covenant from those who abuse them. 2^{dly}, The Lamentations that *Jeremiah* pronounc'd over this Desolation shew, that those who love God, are most sensibly afflicted, when they see that God is angry, and his Church in sufferings. 3^{dly}, As the Prophet owns, that all the Evils that befel the *Jews*, were the just Punishment of their Sins; we ought likewise to adore the Righteousness of God in all that happens to us, and confess we have deserv'd the worst. 4^{thly}, In Imitation of *Jeremiah*, we must implore God's Mercy, when He is provok'd against us; and above all, pray fervently for the Peace and Deliverance of the Church.

C H A P. II.

JEREMIAH continues his Complaints upon the Desolation of *Jerusalem*, of the Temple, of *Judea*, and of the Nation of the *Jews*.

After

After Reading the Chapter.

CONSIDER well, 1st, The Picture that is here presented to you, of the Miseries that befel the *Jews*; and take notice of the Severity of God, and his Justice too, against a People, whom He had loaded with his Favours, and with whom He had enter'd into Covenant. 2^{dly}, It is to be observ'd, that though the *Babylonians* had reduced *Jerusalem*, and the *Jews*, to that deplorable Condition in which they found themselves at that Time; yet that the Prophet told them, it was God who had destroy'd his People, and deliver'd his Temple, his Altar, and his City, into the Hands of the Idolaters; which teach us, that nothing happens in the World, and particularly to the Church, but by the Will of God; and that it is He who dispenses to us Evils and Afflictions. 3^{dly}, You should consider, that when God exposes his Church to Sufferings in such manner, He does it justly; and that the End He proposes to himself thereby is, to reform and purifie it.

C H A P. III.

TH E Prophet does four Things in this Chapter: 1st, He represents, by several Images, the Miseries wherewith the *Jews* had been overwhelm'd. 2^{dly}, He exhorts them to hope in God, and from his Correction, to acknowledge his Love; and upon this Occasion he shews, that Afflictions were necessary to Men; and that God dispenses to them Good and Evil with great Wisdom and Kindness. 3^{dly}, He exhorts the *Jews* to confess their Sins, and to be converted. 4^{thly}, He returns to describe the miserable State of the *Jews*, and implores the Assistance of God in their Favour. *After*

After Reading the Chapter.

HERE is a Chapter, which is very proper for the Instruction and Comfort of Persons in Affliction. In it we learn, 1st, That God exposes Men, and even his Church, to divers Evils; that He punishes them sometimes with great Severity, and reduces them to such a Condition, that it seems as if He had forsaken them. 2^{dly}, That we ought to adore the Goodness of God in the Afflictions we undergo; since He does not willingly afflict Men; but does it with Justice, and even out of his Loving-kindness; that when He chastises Men, He does not cast them off, nor consume them utterly, but only proposes to bring them back to Himself. *Jeremiah* tells us thereupon, that Afflictions are very useful and necessary to us; that it is good for a Man to bear the Yoke in his Youth; and that it is by Sufferings we learn to seek God, and to hope in Him. 3^{dly}, The Prophet teaches us again, that Good and Evil proceed from the Commands of the most High; and that nothing is done here below, but by his Will. 4^{thly}, He instructs us in the Duty of afflicted Persons, by saying, that *a living Man* ought not to complain of Afflictions, which are *the Punishment of his Sins*; but that we ought to *search and try our Ways*, and *lift up our Hearts and Hands* to the mighty God, confessing our Faults. Lastly, *Jeremiah* assures us, that God is appeased towards those, who humble themselves thus under Affliction, and turn again to Him; and that after having try'd them by divers Troubles, He at last will deliver them.

C H A P. IV.

THIS Chapter consists of three Parts: 1st, *Jeremiah* describes in it the terrible Judgments of God upon the *Jews*; and compares the happy State they were in before their Ruine, with their present deplorable Condition. 2^{dly}, He says, that it was their Rebellion, and chiefly the Sins of the Priests and the Prophets, which had brought all these Miseries upon them. 3^{dly}, He Propheesies that God would deliver his People, and denounces the divine Wrath against their Enemies, and particularly against the *Edomites*, because they had done much Harm to the *Jews*, and had rejoiced at their Destruction.

After Reading the Chapter.

WHAT you are to consider in this Chapter for your Use is: 1st, The great Change that happen'd in the Condition of the *Jews*, who, after having seen themselves very happy, were deprived of all the Advantages they enjoy'd, and overwhelm'd with all imaginable Evils; God having deliver'd them up to the Sword, to Famine, and to Pestilence, and having pour'd out upon them all the Fire of his Wrath. Thus you see, how those that had been the most favour'd of God, do feel his severest Vengeance, when they abuse his Mercies. 2^{dly}, *Jeremiah* says, that all these Miseries came upon the *Jews* because of their Sins, and above all, because of the Sins of the Priests, and of the Prophets. From whence you may gather, that one of the Things that most provoke the Anger of God, are the Sins of the Ministers of Religion, because they are commonly follow'd
by

by the Corruption of all the People. 3dly, The Threatnings which the Prophet made against the *Edomites*, because they rejoiced at the Ruine of the *Jews*, and had even contributed thereto, teach us, that God, after having chastis'd his People, does likewise punish their Enemies; and particularly, that those who rejoice at the Evil which befalls other Men, will receive the just Punishment of their Cruelty and Wickedness.

C H A P. V.

THIS is a Prayer, in which *Jeremiah* intreats the Lord to have Compassion upon the Condition, to which *Jerusalem* and the *Jews* were reduc'd; he sets before Him, the Greatness of the Desolation, confesses that the Sins of their Fathers were the Cause thereof, and earnestly begs of God that He would re-establish *Jerusalem*, and the *Jews* in their former State.

After Reading the Chapter.

OB S E R V E in this last Chapter of the *Lamentations* of *Jeremiah*, 1st, The Severity of the Judgments of God upon the *Jews*, and the Rigour wherewith He treated them, having deliver'd them as a Prey to their Enemies, and put them under the Bondage of strange Nations. This is an Example which we ought to improve to our own Advantage, and which should engage us to fear God, and to stand in Awe of his Judgments. Observe next, that the Prophet acknowledges, that the Miseries of the *Jews* were the just Punishment of their Fathers Sins; upon which we ought to consider the Truth of what God says in the *Second* Commandment of the Law: *That He punishes the Iniquities of the Fathers*

thers upon the Children, and from thence learn to confess the Righteousness of his Chastisements, and to own our Sins, when He exposes us to Sufferings. Lastly, The humble and earnest Prayer which *Jeremiah* made to God, to entreat his Compassion in Favour of the People of *Israel*, shews, that when God corrects us and uses us with the greatest Severity, we should have recourse to Him by a serious Repentance, and implore his Mercy in the Words of the Prophet: *Turn thou us unto Thee, O Lord, and we shall be turned.*

Here ends the Book of *Lamentations*.



V

EZE-



EZEKIEL.



HERE begins the Book of *Ezekiel*. This Prophet was in *Chaldea* with the *Jews*, who had been carry'd thither with King *Jehoiakim*, eleven Years before *Nebuchadnezzar* took the City of *Jerusalem*, and burnt the Temple. *Ezekiel* Prophesied from the 5th Year of the Captivity, to the 27th; that is to say, during the Space of *Twenty two* Years. He was sent by God to instruct and exhort the *Jews* that were at *Babylon*, and to foretel the Ruine of *Jerusalem*, and of the *Jews*, who were still in *Judea*, under the Government of King *Zedekiah*. He Prophesied likewise concerning the Ruine of several Nations; the Deliverance of the *Jews*; the Coming of the *Messiah*; the Calling of the *Gentiles*, and the Establishment of the Kingdom of God.

C H A P. I, and II.

IN the two first Chapters, *Ezekiel* reports *three* Things: *First*, The Time and the Place where God call'd him. *Secondly*, A splendid Vi-

Vision, in which God caused him to see his Glory. *Thirdly*, The Order that God gave him to speak to the *Jews*, and to reprove them of their Sins and their Ingratitude.

After Reading the Chapters.

H E R E are *Three* Things that require your Attention: *1st*, The Calling of *Ezekiel*, and the Command he receiv'd from God, to declare the Things contain'd in this Book, engage you to hearken to it with respect. *2dly*, The magnificent Vision, in which God manifested his Glory to the Prophet, tends to shew, that God governs all Things by his Providence; that his Knowledge and Power are infinite; and this ought to fill us with Fear and Reverence, and at the same time with hopes too. *3dly*, The Order *Ezekiel* receiv'd to speak to the *Jews* as from God, and to tell them boldly, and without fear, all that the Lord should command him to say, shews, that the Servants of God ought to discharge their Duty with Zeal, and to reprove Men, without fearing their Hatred or ill Will; above all, we ought to take great Heed to what God says to *Ezekiel*: *Thou shalt speak my Words unto them, whether they will hear, or whether they will forbear.* This teaches us, that the Ministers of the Lord should do their Duty, and declare the whole Will of God, without being concern'd at what shall happen; and that even when they are not hearken'd to, they should always follow their Calling. It appears likewise from hence, that those who are warn'd, and do not lay hold of it, are inexcusable.

C H A P. III.

GOD renews the Order He had given the Prophet, to speak to the *Jews* in *Chaldea*, and not to fear them, though they should be obstinate in their Sins. Then *Ezekiel* goes to the *Jews* that were at *Tel-abib*, where God instructed him again in his Duty, and in the Functions of his Charge. He confirms him in his Calling by a Vision, in which He shews him his Glory; and acquaints him again with the Obstinacy and Hardness of the *Jews*.

After Reading the Chapter.

TH E *first* Thing you are to observe upon this Chapter is, that God tells the Prophet, that He sent him not to strange Nations, but to the *Jews*; but that however, the *Jews* would not hear him. Let us therefore take Care, lest we, who are the People of God, become guilty of the like Disobedience; and let us make a better Use than the *Jews* did, of the Warnings which God gives us in his Word, and by his Servants. *2dly*, 'Tis to be consider'd, that although God knew the Obstinacy of the *Jews*, he was pleased nevertheless to send *Ezekiel* to them; by which we see, that God always warns Men with Goodness, and that if they do not make a right Use of it, he punishes them with Justice. *3dly*, The Promises God made *Ezekiel* to assist him, ought to fill the Servants of God with Boldness, and assure them, that they have nothing to fear when they walk in their Calling. *4thly*, But above all, you should observe, that God appear'd in his Glory to *Ezekiel*, and most expressly charg'd him to warn the *Jews* from Him, telling him, that if he fail'd therein,

therein, he should answer for their Loss. This shews with what Faithfulness the Pastors ought to discharge their Offices, and to warn Sinners, if they would not be responsible before God, for the Souls that might perish thro' their Fault. This should teach us likewise, that if we do not receive as we ought, the Warnings of our Guides, we are without Excuse, and shall die in our Sins.

C H A P. V, and VI.

GOD commands *Ezekiel* to shave his Head and Beard; to burn one part of the Hair, to cut another part asunder with a Sword, to cast another Part into the Wind, and to shut up the rest; which was to signifie, that the *Jews*, who were in *Jerusalem*, should be destroy'd, some by Pestilence and Famine; some by the War; others should be dispers'd throughout the World; and that a small Number of them should be preserv'd. The Lord makes known to the Prophet, that all these Evils should befall the *Jews*, because of their Idolatry, and other Crimes committed at *Jerusalem*, and in all *Judea*.

After Reading the Chapters.

WE see here, 1st, in the mysterious Action that is related in the 5th Chapter, and in what the Prophet did by the Order of God, an exact Type of the Evils that befall the *Jews*; which proves, that nothing happens, but by the Dispensations of Providence. 2^{dly}, God declares that the *Jews* should be overwhelm'd with these Plagues, because they had rejected his Ordinances, and prophaned his Sanctuary, and especially, because they had imitated, and even exceeded their neighbouring Nations in their

Idolatries; because of which, He would punish them in the Sight of those Nations; He would do such Things to them, the like whereof He had never done before; He would execute his Judgments with Wrath and Fury; He would destroy those Places where they adored the Idols, and cause their dead Bodies to be exposed to the open Air. All this shews, how severely God revenges the Prophanation of his Service, and of his Laws; and by the Rigour of these temporal Judgments that fell upon the *Jews*, we ought to judge how heavily He will punish the Contempt that is made of his Gospel. 3dly, We see the Tokens of God's Goodness, by his promising to spare a small Remnant of the *Jews*, and to re-establish those that should confess their Sins and be converted.

C H A P. VII.

EZEKIEL continues to describe the Ruine of the *Jews*; he declares, that the Time of their Desolation was come, and that nothing could secure them from it; that God was going to take Vengeance of their Sins, in causing them to perish by the Sword, by Pestilence, and by Famine; by driving them out of their Country, and sending them into Captivity.

After Reading the Chapter.

TH E S E repeated Threatnings of *Ezekiel* against the *Jews*, and which were at last accomplished, should serve for a Warning and Example to us. We see here, first, that after God has a long time born with Sinners, the end comes, and the Time in which He will infallibly execute his Threatnings. We may, Secondly, observe the Severity of Divine Justice, which

appears, in that God protested He would not spare the *Jews*, nor take any Pity on them ; and that is a Warning to us, never to rely upon the Mercy of God, when we are in a State of Impenitency ; since the Goodness and Patience of the Lord will soon come to an end when they are abused. *Thirdly*, This Chapter teaches us, that neither the Riches of the *Jews*, nor any other Advantages, could save them from their Ruine ; but that they were to be plunder'd and destroy'd by the *Chaldeans* ; from whence we may gather, that nothing can skreen Men from the Wrath of God, when they provoke Him by their Sins and hardness of Heart.

C H A P. VIII, and IX.

GOD carries *Ezekiel* to *Jerusalem* in a Vision, and there shews him the Abominations committed by the *Jews*, in Worshipping all sorts of Idols. Then God orders his Angels to root out all the Inhabitants of *Jerusalem* ; but to spare such good Men as they should find in that City. *Ezekiel* asks the Lord, whether He would destroy his People utterly ; to which God answers, that He would not spare the *Jews*, and that He would render to them according to all the Wickedness of their Actions.

After Reading the Chapters.

TH E Subject of these Chapters is worthy a particular Attention : We see here : 1st, That the *Jews* had abandon'd themselves to the greatest Abominations ; that they worshipped the Sun, and the Images of all Kinds of Beasts ; that they committed these Idolatries in their Houses, and in the Temple it self ; and that they carried their Impieties so far, as to say :

The Lord seeth us not ; the Lord hath forsaken the Earth. 2dly, We may observe, that God reveal'd all these Abominations of the *Jews* in a Vision to *Ezekiel*. This shews, that God knows all Things, and that Men cannot hide the Knowledge of their Sins from Him, tho' they should commit them in the Dark, and never so secretly. 3dly, You ought carefully to consider the Command which God gave to the Ministers of his Wrath, to slay and root out the Old and the Young, the Women and the Children. This is what the *Chaldeans* executed, when they took *Jerusalem* ; and 'tis a terrible Instance of the Anger of God, which ought to inspire us with fear, and cause us to adore the Righteousness of his Judgments. Lastly, And above all, we should seriously reflect upon the Order which God gave his Angel, to mark and spare all such as griev'd and sigh'd, because of the Abominations that were committed in *Jerusalem*. This place is well worthy your Meditation ; you see here, that the Character and Sign of good Men, and of the Elect is, to afflict themselves at the Sight of the Sins of other Men. You may also observe here, how dear to God pious Persons are ; what Care He takes of them ; how He spares and shields them from the Judgments which He displays upon harden'd Sinners.

C H A P. X, and XI.

E Z E K I E L relates a Vision, by which God signified to him, that He was going to forsake *Jerusalem* ; the Lord declares that the *Jews*, who are still in *Judea*, were near their Destruction, tho' they believ'd they had nothing to fear ; and that the other *Jews*, who had been carry'd away to *Babylon*, should be re-establish'd in their Coun-

Country ; and that God would bless them there ; after that they should be converted to Him.

After Reading the Chapters.

THE Vision here related shews, that God was about to withdraw his Glory from among the *Jews*, and that they should be deprived of his Presence and Protection. You must observe upon this Vision, that the Glory of God was not withdrawn from *Jerusalem* all at once, but that it departed first from over the Temple, next it stopt upon the Mountain, and at last totally disappeared. Thus it is that God, by an effect of his Goodness, does not immediately deprive Men of his Grace, but bears with, and threatens them for a Time ; but at last He abandons them wholly, if they persevere in their Hardness. You may observe next, that there were at *Jerusalem* some among the chief Men who scoff'd at the Threatnings of the Prophets, and encouraged the impious Humour of the *Jews*. This teaches us, that when those who are in Authority, are prophane and impious, 'tis one of the most certain Tokens, that the Judgments of God are not far distant. Think well upon what God said to the *Jews*, that He knew all their Thoughts one by one, and that He would take Vengeance of all their Sins ; and learn from thence, that God knows all the Actions, and all the Thoughts of Men, and that He judges them all according to their Works. Lastly, You have seen that the *Jews*, who were at *Jerusalem*, were decreed to be extirpated, though they thought themselves very safe ; and that those who were carry'd into *Chaldea*, and dispers'd in several Countries, were to be re-establish'd, and should return to *Jerusalem* to serve

serve God there with Purenests, after that they were converted. Upon which you may consider, that the most Guilty are not always punish'd the first; and that God often reserves them, that He may treat them with greater Severity; whilst He chastises others, to bring them to Repentance, and to make them the more sensible of his Mercy.

C H A P. XII.

GOD commands the Prophet to go out of his House at the beginning of the Night, with his Face and his Eyes covered; which was to shew, that *Zedekiah*, King of *Jerusalem*, should fly by Night; that He should be taken by the *Chaldeans*, and carry'd to *Babylon*; that he should die in that City, but should not see it; because his Eyes would be put out. The Prophet likewise foretels, the total Destruction and Captivity of the People of *Jerusalem*. Lastly, He declares, by order of God, that the Threatnings of the Prophets were going to be put in Execution, tho' the *Jews* imagin'd that they would not be fulfill'd of a long Time.

After Reading the Chapter.

YOU see in this Chapter: 1st, A very positive Prediction and Representation of all that was to happen to King *Zedekiah* and the *Jews*, when *Jerusalem* should be taken by the *Chaldeans*. This Prediction proves, after a very clear manner, that God knows futurities, and that all Things are directed by his Providence. 2^{dly}, That God was resolved to disperse the *Jews* among the Nations, to the end, that the Abominations and the Sins, by which they had provoked the Wrath of God, might be the better

ter divulg'd. This shews us, that God dispenses his Corrections with Justice; and that the End which He proposes in Chastising Men is, to bring them to the Confession of their Sins, and to Repentance. The *third* Thing this Chapter teaches us is, that the *Jews* liv'd in a profound Security; that they did not apprehend the Threatnings of the Prophets, or at least, that they believ'd that it would be a long while before those Threatnings would be accomplish'd. 'Twas this Security that hasten'd their Ruine, and forc'd the Lord to destroy them. Let us take Example by them, and when God threatens us, and sends us Warnings, let us dread his Judgments, and make hast to prevent them by a sincere return to Him, and a speedy Conversion.

C H A P. XIII.

E Z E K I E L denounces the Judgments of God against those Prophets, that had promised Peace and Prosperity to the People of *Israel*, at a time when they were going to be destroy'd; and he threatens also such as should hearken to these false Prophets, with the same Miseries.

After Reading the Chapter.

T H I S Chapter teaches us, that the Ministers of the Lord commit a very great Sin, and expose themselves to a dreadful Condemnation, when, instead of boldly reproving Sinners, and threatening them with the Anger of God, they sooth them in their Crimes, and fill them with a false Confidence. The Prophet expresses the Sin of these false Prophets, by their saying: *Peace, and there was no Peace; and one built up*

a Wall, and lo others daub'd it with untemper'd Morter ; and sowing Pillows to all Armholes. The Reading of this Chapter should engage all those whom God has call'd to the Ministry in the Church, to discharge their Duty zealously and faithfully ; and we may also observe hereby, which are the true Servants of God, whom we ought to hear ; to wit, those who reprove and warn us sincerely, and without Flattery ; and tell us all that God has commanded them to say, without hiding or suppressing any Part thereof.

C H A P. XIV, and XV.

TH E *Fourteenth* Chapter consists of two Parts : In the first, God says that He would punish the Hypocritical *Jews*, who made as if they would learn his Will, whilst they worshipped Idols. In the second, He declares, that though He should resolve to punish a Country by any of his Plagues, yet the good Men in that Country might be preserv'd, but they could not save others ; by which God would shew, that the Ruine of the *Jews* was inevitable, since He had resolv'd to display all his Scourges at once upon them. In the *Fifteenth* Chapter, the Prophet represents the entire Destruction of the *Jews*, under the Type of the Vine Branches, that were good for nothing but to be burnt.

After Reading the Chapters.

TH E S E are the Reflections that you may make upon what has been read. The 1st, relates to the Impiety and Hypocrisie of the *Jews*, who enquired after the Will of God, and when they were told what they ought to do, did not obey it, but continued in their Idolatries and Rebellions. Let us shun the like Proceedings ;
and

and when we draw near to God, let it be with a sincere Intention, both of knowing and doing his Will. The *second* Reflection is, that God perceiving that the *Jews* would not follow the wholesome Counsels He had caus'd to be given them, suffer'd them to be seduced by false Prophets. This does not imply that God is the Author of such Seducing, but only that He forsakes, by a just Judgment, those who will be seduced, and obey not the Truth. We learn, in the *third* Place, that Famine, Pestilence, and the other Scourges, which God makes use of against Countries and Nations, are the Effects of his Anger; and that when He has resolv'd to punish a guilty People, the Piety and good Intentions of righteous Men, cannot turn away his Judgments; but that nevertheless, God takes care of his Elect in the Times of Calamity, and exempts them from those Punishments and Miseries to which the Wicked are exposed.

C H A P. XXVII.

TO understand this Chapter, you must know, that when the King of *Babylon* transported to his Country *Jeconiah*, the King of *Judah*, and part of the *Jews*, he set *Zedekiah* over those that were left at *Jerusalem*, and made him swear Fidelity to him; but *Zedekiah* broke his Oath, rebell'd against the King of *Babylon*, and made an Alliance with the King of *Egypt*, of whom he demanded Assistance. *Ezekiel* Prophesies in this Chapter, that God would punish *Zedekiah* for his Perjury, and would deliver him up to the *Babylonians*, with all his People. This the Prophet represents by a Similitude which he himself explains.

After

After Reading the Chapter.

THIS Chapter requires great Attention. You see here the Crime of *Zedekiah*, who, after having sworn Fidelity to the King of *Babylon*, broke his Oath, and desired the *Egyptians* to assist him; and you see likewise, how *Zedekiah* was punish'd for this his Perfidiousness. From whence we may learn, that Oaths ought to be inviolably observ'd; that Perjury is one of the greatest Crimes that can be committed; that this Sin brings down the Divine Vengeance, not only upon private Persons, but upon whole Nations too, when it is committed by the great Ones, and that as the Prophet declares: *Mine Oath that he has despised, and my Covenant that he hath broken, even it will I recompence upon his own Head.* This Chapter teaches us moreover, that God does not bless those Means, to which perjured and unrighteous Men have recourse; and that it is in vain to trust in Men, when we have sinn'd against God; as it appears by the Example of *Zedekiah*, who thinking to meet with Help from the *Egyptians* against the King of *Babylon*, was nevertheless taken and carry'd into Captivity with all his People.

C H A P. XVIII.

THE Prophet refutes the Murmurings of the Captive *Jews*, who complain'd that God had punish'd them for the Sins of their Fathers. Whereupon He declares, 1st, that God did not impute to the Children the Sins which their Fathers had committed, but that every one should bear the Punishment of his own Faults. 2^{dly}, That God desired the Salvation of Sinners, and that He was ready to pardon them as soon

as

as they sincerely repented. *Lastly*, He exhorts the *Jews* with great Warmth, to acknowledge the Righteousness of God, and to be converted. There is a great deal to be learn'd in this Chapter, and we ought carefully to attend to the Reading of it.

After Reading the Chapter.

YOU may learn from the Reading this excellent Chapter: *1st*, Never to murmur against God when He afflicts us, nor to be guilty of the Impiety of the *Jews*, who complain'd that God punish'd them for the Sins of their Fathers, and said that the Ways of God were not equal. *2dly*, God says here very expressly, that Children shall not bear the Iniquity of their Fathers, but that the Soul which has sinned it shall die; that if a good Man has a wicked Son, the Father shall live, and the Son shall die because of his Sin; and if a wicked Man has a good Son, the Son shall live, and the Father shall die. This is a Doctrine that ought to be well remembred, and which teaches us, that God is perfectly just, and never punishes Men but for their own Sins. *3dly*, God shews in this Chapter, that He is infinitely Good; that He desires not the Destruction of Men; that He only seeks their Salvation; and that He is always ready to pardon repenting Sinners, as He assures us by these tender Expressions: *Repent and turn your selves from all your Transgressions, so Iniquity shall not be your ruine. Make you a new Heart, and a new Spirit; for why will you die, O ye House of Israel? For I have no Pleasure in the Death of him that dieth: Wherefore turn your selves, and live ye.* This great Mercy of God should strongly excite us to Repentance, when we have offended Him, and should likewise effectually

turn

turn us away from Sin. 4^{thly}, You ought carefully to observe what that Repentance is, to which God joins the Promise of Pardon and of Life, 'tis that kind of Repentance which withdraws a Man from Sin, which leads him (as it has been several times repeated in this Chapter,) to repair the Evil that he has done, and to restore whatever he possesses unjustly, and which produces in him an inward Change of Thoughts and Inclinations, so that he may be said to have a new Heart, and a new Soul.

C H A P. XX.

THIS is an excellent Discourse, in which the Prophet represents to the Elders of the *Jews*, the Favours God had done for that People, since he had chosen them; and how he had given them his Laws, and supported them for a long time; but he complains that the *Jews* had continually offended the Lord, ever since they came out of *Egypt*, both in the Wilderness, and Land of *Canaan*; because of which, God denounces to them by him, that He would disperse them over all the World; but He nevertheless promises, that He would have Compassion upon some of his People, and would bring them back to *Jerusalem*.

After Reading the Chapter.

THIS Chapter, in which God represents to the *Jews*, the Favours He had heap'd upon them in all Times, and their exceeding great Ingratitude, obliges us to consider, that God has shewn us much more excellent Kindnesses than He did to his ancient People; that He has manifested Himself to us after a more plain and perfect manner; that He has taught us by the
Lord

Lord *Jesus Christ*, the Way we should walk in, if we would be happy ; and He has given us his holy Laws, by which we may obtain Life ; and therefore, that we should be infinitely more blame-worthy than the *Jews*, if we were ungrateful for so many Favours, and if we did not keep his Commandments. That which happen'd to the *Jews*, whom God dispers'd throughout the World, to punish them for their Ingratitude and Rebellions, is an Example we ought to improve to our Advantage, and which teaches us, that God does severely revenge the Abuse of his Mercies, and the Contempt of his Laws and of his Covenant. *Lastly*, The Promises which God makes in this Chapter, to re-establish a Part of the *Jews* in the Land of their Fore-Fathers, after they should have acknowledged their Sins, and born the Punishment thereof, shew, that God does never entirely cast off his People ; that He does not correct Men but out of a Principle of Goodness, and for their Welfare ; and that He is always disposed to shew them Mercy, whenever they humble themselves, and grow better by his Chastisements.

C H A P. XXI.

THIS Chapter has two Parts ; in the first, *Ezekiel* represents, under the Type of a Fire consuming Wood, and of a drawn Sword, the Destruction and Ruine of *Jerusalem*. In the second, he says, that the King of *Babylon* should consult the *Magicians* and the Lot, to know whether he should make War against the *Ammonites*, or against the *Jews* ; and that God would cause the Lot to fall in such a manner, that the *Jews* should be destroy'd first ; and that *Zedekiah* their King should receive

X

the

the Punishment of his Perfidiousness; after which the *Ammonites* should be conquer'd and destroy'd.

After Reading the Chapter.

THE first Part of this Chapter sets before your Eyes, under the Similitude of a Fire, and of a drawn Sword, the Judgments God was ready to display upon the *Jews*; from whence we may learn, that when Men provoke the Wrath of God by their Sins, nothing can secure them from it. In the second Part we see, how the King of *Babylon* having cast the Lot, to know whether he should go against *Jerusalem*, or against the *Ammonites*, God directed it in such a manner, that he turn'd first against *Jerusalem*. This teaches us very plainly, that God governs all Things by his Providence; that He even presides over the Lot, and over such Events as we imagine to depend upon pure Hazard; and that Men execute what He resolves, without knowing it. You are further to consider the Ruine of the *Jews*, and especially in the Punishment of King *Zedekiah*, that a sinful Nation, and chiefly wicked Princes, do at last meet with Divine Vengeance. The Destruction of the *Ammonites*, who were spared at first, but afterwards conquer'd in their Turn, shews, that God does not leave the Wicked unpunish'd; and that if He forbears chastising them for a Time, as they deserve, He makes them, sooner or later, feel the Effects of his Wrath.

C H A P. XXII.

E Z E K I E L Prophecies against *Jerusalem*; he mentions the Crimes that were there committed, such as Idolatry, Contempt of Parents, Injustice, Oppression, Murder, Profanation of the Divine Service, Adultery, Bribes, Corruption, and Extortion. He says, that these Crimes would cause the total Ruine of *Jerusalem* and of the People. But he complains above all, that the Prophets, the Priests, and the Magistrates, had likewise abandon'd themselves to all Kind of Iniquities; and he says, that for these Reasons, God was ready to pour down his Indignation upon them.

After Reading the Chapter.

TH E R E are Two Things chiefly to be observ'd in this Chapter: 1st, The Enumeration of the Crimes that reign'd in *Jerusalem*, at the Time when it was taken and destroy'd by the *Babylonians*. The *Jews* had given themselves up to Idolatry, Impiety, Injustice, and Uncleannefs, and to all sorts of Abominations; and this it was that depriv'd them of the Protection of the Lord, and expos'd them to his Vengeance. These are also the Sins which God does particularly abhor, and which He never fails to punish. The *Second* thing to be observ'd here is, that God does particularly complain of the Sins of publick Persons, saying: That the Prophets seduced the People; that the Priests broke the Law, and profan'd holy Things; and that the Magistrates were addicted to Injustice, dishonest Gain, Fraud, and Violence: From whence we may learn, that when the Rulers of the Church, and the Civil Magistrates,

strates, are Men without Religion and Virtue, we can expect nothing but Misery ; and this is what Pastors and Governours ought seriously to consider, to the end that they may not be the Authors of Corruption, and of publick Calamities, nor draw the Indignation of God on themselves, or those that are under them.

C H A P. XXIV.

G O D reveals to *Ezekiel*, who was then in *Chaldea*, that upon that very Day, the King of *Babylon* had laid Siege to *Jerusalem* ; and orders him to represent the Destruction of that City, by the Type of a Cauldron in which Flesh was boyl'd. Then God tells him, that his Wife should die that Day ; but forbids him to weep, or to shew any Tokens of Mourning, to the end that it should appear, that the Desolation of *Jerusalem* would be so great and general, that Husbands and Wives, Parents and Children, and all the nearest Relations, could not be able to lament the Death of each other.

After Reading the Chapter.

W H A T you are to consider in this Chapter is : 1st, That although *Ezekiel* was in *Chaldea*, and consequently very far from *Jerusalem*, God made known to him the Day in which the King of *Babylon* had begun the Siege of *Jerusalem* ; by which it appears, that God perfectly knows all that passes in the World. 2^{dly}, The Type of a Cauldron in which Flesh is boyl'd, and the Explanation God gave of that Similitude, tend to inform us, that the Wrath of God is a Fire which devours every thing, and that the City of *Jerusalem* should be entirely destroy'd and burnt. 3^{dly}, You must

must observe, that *Jerusalem* was to be treated in this manner, because it was defiled and full of Abominations, and in which Blood had been spilt, and all sort of Crimes committed. This shews, that God punishes Men righteously, and that when He treats them with the greatest Severity, He only renders to them according to their Works. You may likewise consider the Severity of God's Judgments, in his forbidding the Prophet to weep for the Death of his Wife, which was to shew the *Jews*, how dreadful their Ruine would be, since that those who were the dearest to each other, should not be able to lament their Loss in that deplorable Juncture.

C H A P. XXV.

E Z E K I E L foretels that the *Ammonites*, the *Moabites*, *Edomites*, and *Philistines*, who were the neighbouring People to the *Jews*, should be destroy'd, because they had rejoiced at the Ruine of *Jerusalem*.

After Reading the Chapter.

Y O U may make these *Three* Considerations upon this Chapter: The *first* is, that *Ezekiel*, after having foretold the Destruction of *Jerusalem*, and the *Jews*, denounces the Divine Vengeance against their Enemies. This shews you, that if God punishes and corrects his own People, neither will He spare the Enemies of his Church. The *second* is, that the Destruction of the *Ammonites*, *Moabites*, *Edomites*, and *Philistines*, happen'd soon after the Taking of *Jerusalem*, those People having been subdued by the King of *Babylon*; and thus the Threatnings of the Lord do always take Effect. The *third* Consideration relates to what God says,

that He would display his Judgments against those People, because they had rejoic'd at the Calamity of the *Jews*, and treated them with great Inhumanity. Let us learn from thence, that it is a great Sin to rejoice at the Miseries of other Men, and to be hard and cruel to such as are in Affliction ; that God punishes those that are so, and, on the contrary, blesses those who are affected with the Sufferings of others, and that comfort them.

The same Observations may be made upon the following Chapters to the 33^d, which treat of the Judgments of God upon the *Tyrians* and *Zidonians*, who were likewise pleased with the Miseries of the *Jews*, as were the *Egyptians* too, in whom the *Jews* confided ; and lastly, upon the *Babylonians*, whose Monarchy was to be overthrown. Wherefore the Reading of those Chapters may be omitted.

C H A P. XXXIII.

H E R E are *four* things to be consider'd :
 1st, God shews in what the Duty of his Ministers consist, and the Obligation they lye under to warn Sinners. 2^{dly}, To stop the Murmurs of the *Jews*, He declares that He desires not the Death of the Wicked, and that repenting Sinners should be receiv'd to Mercy ; as on the other Hand, the Righteous, who suffer themselves to be corrupted, should be punished. 3^{dly}, *Ezekiel* receives the News of the Taking of *Jerusalem*, and foretels the Destruction of those *Jews* that remain'd in *Judea*. 4^{thly}, God complains of the Hypocrisie of the *Jews* that were at *Babylon*, who came to hear *Ezekiel*, but would not do that which he commanded them in the Name of God. This is one of the finest Chapters in the whole Book. After

After Reading the Chapter.

THIS Chapter furnishes us with excellent Instructions : 1st, The Comparison of a Centinel or Watchman, whereby God represents the Office of the Prophet *Ezekiel*, shews with what Zeal and Fidelity the Pastors ought to warn Sinners, if they would not be responsible for their Ruine; and it likewise proves, that if Sinners don't amend when they are so warn'd, their Destruction will be just. 2^{dly}, We have here one of the strongest Assurances of the Mercy of God, that is to be found in the whole Scripture; to wit, that God desires not by any means the Death of the Wicked, and that He is ready to forgive them as soon as they turn to Him. 3^{dly}, *Ezekiel* teaches us again, that God has no respect in his Judgment, but to the Good and Evil which every Man does; and that as Sinners, if they repent, shall obtain Mercy; so likewise the Righteous, if they forsake their Righteousness, shall die in their Sin. This Doctrine ought to encourage Sinners to amend, and inspire good Men with a wholesome Fear. 4^{thly}, We have a remarkable Instance of the Justice of God, and of the Truth of his Threatnings, in the Taking of *Jerusalem*, and in the Calamities that fell upon the *Jews* that still remain'd in *Judea*. 5^{thly}, and lastly, The Reproaches that God makes the *Jews* of *Babylon*, for coming to hear the Prophet *Ezekiel*, and not regarding what he said, are applicable to all such as hear the Servants of God, but do not grow better by their Exhortations.

C H A P. XXXIV.

THIS Chapter contains *two* Things : 1st, Threatnings against the false Shepherds, that is to say, against the Prophets and Magistrates, who, instead of taking Care of the Flock and Sheep of the Lord, are the Occasion of their Ruine. 2^{dly}, Promises, by which God declares that He would save his Sheep, that He would give his People good Shepherds, and above all, that He would send the great Shepherd of the Church, *Jesus Christ*, who should redeem his Sheep, and render them eternally happy.

After Reading the Chapter.

THIS is a Chapter, upon which both Magistrates and the Rulers of the Church ought to meditate very seriously. The Complaints that God here makes against false Shepherds, who take no care of the Flock, shew them with what Application, and with what Tenderness, they are bound to watch over the Sheep with which they are intrusted, and to provide for all their Wants ; and that if they suffer them to perish, they must give an Account to God for it. We may likewise observe from thence, of what Consequence it is, that those who are appointed to guide others, and especially the Teachers of the Church, should faithfully discharge their Duty ; and how great Reason we have to pray to God, that He would always raise up such Men. 3^{dly}, This Chapter contains excellent Promises which God has made to save his Sheep, and to be himself their Guide and Pastor. The Truth of these Promises have appear'd, not only when He brought the *Jews* out of the *Babylonish* Captivity into their own Country ;

Country; but more especially when He sent his Son *Jesus Christ*, who is the great Pastor of the Sheep, and the good Shepherd that has laid down his Life for them, who came to gather them together, who knows them all, who leads them, and gives them Life everlasting. Thus this Chapter informs us of the Happiness we partake of in the Christian Church, in which we may share in the Blessings that God pours down upon all those who are truly of the Number of his Sheep.

C H A P. XXXV.

EZEKIEL foretels in this Chapter, the Ruine and Desolation of the *Edomites*, because of the great Mischiefs they had done the *Jews*, and had even proudly opposed the Lord himself.

After Reading the Chapter.

YOU have heard that the *Edomites* were decreed to feel the Heavenly Vengeance, and that their Country was to be reduced to a Wilderness, because they bore a mortal Hatred to the People of *Israel*, and had even blasphemed against the Lord, as if He were not able to defend his own People. The Instruction you are to draw from thence is, that God punishes such as are possess'd with Envy and Hatred, and that take a Pleasure in doing Evil to others; but especially those who persecute his Church, and who violate his Divine Majesty by their Impiety and Prophaneness.

C H A P. XXXVI.

EZEKIEL here foretels the Ruine of the Enemies of God's People, and the Re-establishment of the *Jews*. He says, that God had destroy'd *Jerusalem*, and scatter'd the People of *Israel*, because of their Sins; but that the Lord would take Compassion on them, that He would again cause them to inhabit their Land, and that He would heap his Favours upon them, by sanctifying them, and filling them with his Knowledge, and his Fear.

After Reading the Chapter.

WE may learn from hence: 1st, That if God suffers his Church to be oppressed by her Enemies for a while, it is not that He forsakes her, but He does it to purifie her, and that, at last, He manifests his Power, Justice, and Goodness in Delivering her, and in punishing those that had afflicted her. 2^{dly}, The Promises *Ezekiel* makes in this Chapter, that God would Re-establish his Church, and that He would protect and sanctifie her, are applicable not only to the Deliverance of the *Jews*, and their return from *Babylon*, but more especially to the spiritual Blessings that God was to shed upon his Church, at the Coming of the *Messiah*, in bringing Men back from their Sins, and in Sanctifying them by his Spirit; wherefore, these Promises do properly belong to us, and we have great Reason from thence to render our Praises and Thanksgivings to God. 3^{dly}, We ought to consider, that the Design of God, in granting us these Blessings, is, to sanctifie us, and to give us a new Heart, and a new Spirit, to the end, that we may walk in his Statutes, and keep his Commandments. This then

then is what we ought chiefly to labour for, and for that purpose, to lay hold of all those Mercies that God has shed upon us by *Jesus Christ* our Lord.

C H A P. XXXVII.

THIS Chapter consists of two Parts ; in the first, *Ezekiel* relates the Vision he had of a great Number of dead Bodies that were brought to Life again ; by which, God would assure the *Jews*, that He was able to re-establish them, and to bring them back from the Captivity of *Babylon*. In the second, the Prophet foretels, that God would spread his Mercy, as well over the *Jews* of the Kingdom of the Ten Tribes, as over those of the Kingdom of *Judah* ; that He would receive them all into his Covenant ; that they should all live under the same Shepherd ; and that He would sanctifie and render them eternally happy.

After Reading the Chapter.

THIS Vision of *Ezekiel*, in which God shew'd him dead Bodies that were brought to Life, tended, 1st, to instruct the *Jews*, that altho' they were in a very deplorable Condition, yet God would certainly Re-establish them by his infinite Power. From whence we may gather, that nothing is impossible to God, and that He never wants Means to accomplish his Promises. 2^{dly}, This Vision ought to be consider'd as a most express Type of the general Resurrection. We see by it, that notwithstanding our Bodies are reduced to Dust, God is able to raise them, and to join them again to our Souls ; and this we are taught in the Gospel yet

yet more plainly. 3dly, This Chapter informs us, that the two Nations, to wit, that of *Israel*, and the other of *Judah*, should be one Day gather'd together, and reunited, and so should become one People, and live under one King only, and serve God with one accord. This Prophecy has not yet been entirely fulfill'd, and therefore must belong to the Return, and Conversion of the *Jews*, which is to happen before the End of the World.

C H A P. XXXVIII, and XXXIX.

IN these two Chapters, the Prophet foretels, that the Church should be assaulted by *Gog* and *Magog*; but that those People should be destroy'd.

The Meaning of these two Chapters is obscure; and as there is a like Prophecy in the Revelations, it is probable that it has not yet been accomplish'd.

In the *Nine* last Chapters, *Ezekiel* relates a Vision, in which, God shews him the Design and Plan of a new Temple, and of the Service that should be perform'd in it; of the Division that was to be made of the Land of *Canaan* among the Twelve Tribes of *Israel*, and of a new City that was to be built therein. This Prophecy is likewise obscure, and we do not yet know the

the true Meaning of it; some apply it to the Temple that was rebuilt after the Captivity; some understand it allegorically, of the Christian Church; and others are of Opinion, that these Predictions betoken the Re-establishment of the *Jews*, as it is to happen in the latter Times.

Here ends the Book of *Ezekiel*.



D A-



DANIEL.



HERE begins the Book of *Daniel*, in which there are two Things chiefly to be observ'd: *First*, The History of several remarkable Events which happen'd at *Babylon*, both to the Prophet *Daniel*, and to the Kings of that Country. *Secondly*, Several Prophecies, which shew the Revolutions that were to happen in the Government of the World, and particularly in the State of the *Jews*, as also in the Coming of the *Messiah*.

CHAP. I.

IN this Chapter we see, how *Daniel*, being yet Young, was brought to *Babylon*, and Educated at the Court of King *Nebuchadnezzar*.

After Reading the Chapter.

THERE are *three* Reflections we are to make upon this first Chapter of *Daniel*. The *First* is, that by the Providence of God,
Daniel

Daniel was carried Captive to *Babylon* with the other *Jews*; that he was brought up at the Court of the King; and that he there render'd himself famous, by his Wisdom, Piety, and by the Gift of Prophecy. In which we must acknowledge the Ways of God, who made use of *Daniel* for the Consolation of the Captive *Jews*, and to make known the true God among those Idolatrous People. 2dly, We have a noble Example of the Piety and Temperance of *Daniel*, who would not eat of the King's Meat, but was fed only with Water and Pulse. This behaviour of *Daniel* teaches every body, and especially young Persons, to shun Luxury, to be Sober, and never to do any thing contrary to Religion, or their Consciences. The third Thing that we are to observe is, that God granted *Daniel*, together with Health and Strength of Body, Understanding, and extraordinary Gifts, which rais'd him to considerable Employments. Thus God blesses those that fear Him, bestows his Favours upon sober and pious Persons, and often grants them Temporal Blessings as a Reward of their Godliness.

C H A P. II.

T H I S Chapter contains the Relation of a Dream that *Nebuchadnezzar* had, in which he saw a great Image composed of divers Metals. *Daniel* explain'd the Dream, which the *Magicians* were not able to do; upon which Account, the King of *Babylon* confess'd, that the God whom *Daniel* worshipped, was the true God; and he exalted the Prophet and his three Friends to great Honours.

After

After Reading the Chapter.

THESE are the principal Reflections you may make upon this Chapter: 1st, That God sent *Nebuchadnezzar* the Dream which is here related, and then permitted that Prince to forget it, to the end, that he might be the better convinc'd of the Truth of those Things that *Daniel* should tell him, and that he might confess that this Dream came from God, who only knows Futurities. 2^{dly}, The Incapacity of the wise Men of *Babylon* to relate the Dream, discovers very plainly, that those People were Impostors, and that none but the true God can discover hidden Things. 3^{dly}, The Step that *Daniel* took, in interposing with the King to save the Lives of the Magicians, and in Promising that he would expound his Dream, are Proofs of the Charity of this holy Man, as well as of his Faith and great Confidence in God. 4^{thly}, We see how powerful the Prayers of the Righteous are, since God granted to the Prayers of *Daniel* and his Friends, the Revelation of *Nebuchadnezzar's* Dream; but that which is chiefly to be observ'd is, the Meaning of this Dream, which shew'd that there should be four Monarchies succeeding one another; to wit, that of the *Chaldeans*, the *Medes* and *Persians*, the *Grecians*, and the *Roman*; and that in the Time of the *Fourth*, the Kingdom of God should be Establish'd. All those Things which *Daniel* here foretels, do perfectly agree with that which has happen'd, and with what we see at present; wherefore we cannot sufficiently admire this noble Prophecy. And as *Nebuchadnezzar*, after hearing *Daniel*, gave Glory to God, we ought to do it much more; we, who have seen the Accomplishment of this Prophecy, are bound to
acknow-

acknowledge, that there is a God who governs all Things, and that his Knowledge and Power are infinite; and this should strongly incite us to fear and serve Him.

C H A P. III.

KING *Nebuchadnezzar* causes a great Image of Gold to be made, and commands that all the World should worship it; which the three Friends of *Daniel* having refused to do, the King causes them to be thrown into the fiery Furnace; but God preserv'd them miraculously in the Fire, insomuch that *Nebuchadnezzar*, being struck with the Wonder, confessed, declared, and publish'd the Power of the true God.

After Reading the Chapter.

IN the remarkable History we have now read, you may observe these *Four* Things chiefly: *First*, The Folly, Pride, and Impiety of *Nebuchadnezzar*, who set up this Golden Image, and commanded all his Subjects, upon pain of Death, to worship it. In which we have the Picture of Haughty, Idolatrous, and Persecuting Princes. *2dly*, The admirable Constancy, and generous Resolution of the three *Hebrews*, who, without hesitating, answer'd the King, that they would not adore that Image, and chose rather to be thrown into the fiery Furnace, than to obey his Commands. This is a noble Example to teach us, that neither the Fear of Men, nor even Death it self, should ever induce us to sin against God; and that we ought boldly to expose our Lives for his Glory, and in the Defence of the true Religion, when we are call'd to it. *3dly*, We have seen that the *Chaldeans*, who cast

V

the

the three *Hebrews* into the Furnace, were themselves consumed by the Flames, and that *Daniel's* three Friends were wonderfully preserv'd by the Angel of the Lord, infomuch, that the Fire did not do them the least Harm. Thus you may see, how God did punish those Idolaters, and reward the Zeal and Piety of his Servants. This shews, that God never wants Power to deliver those that suffer for his Sake ; that He supports his Children in the midst of their Afflictions ; that He is with them in the greatest Dangers, and gives them a happy Issue from them. *Lastly*, The Homage that *Nebuchadnezzar* paid to God, and the Praises He gave to the Faithfulness of the three *Hebrews*, should make us acknowledge, that it is this Great God alone who does marvellous things ; and that He displays his Power chiefly for the sake of those, who serve Him faithfully, and put their Trust in Him.

C H A P. IV.

THIS Chapter consists of three Parts: The *first* contains the Account of a Dream that King *Nebuchadnezzar* had of a great Tree, whose Branches were lopt off. The *second*, the Interpretation that *Daniel* gave of the Dream, telling him that he should be driven from his Kingdom, and re-establish'd afterwards. In the *third*, we see the Accomplishment of the Dream, and of all that *Daniel* had foretold him.

After Reading the Chapter.

YOU may make the following Reflections upon this History: You see, *first*, by that which happen'd to *Nebuchadnezzar*, when he was in the Height of his Glory, that Prosperity is a dan-

dangerous State; that we easily fall from thence into Pride and Forgetfulness of God, and that it is then He threatens us most with his Judgments. Observe, 2dly, That God warn'd *Nebuchadnezzar* by a Dream, and by the Interpretation which *Daniel* gave him, of the Things that were about to befall him; and that he moreover suggested wholesome Advice to him by the same Prophet. Thus it is that God, out of his Loving-kindness, warns Men of their approaching Miseries, and teaches them how they may avoid them. We, in particular, ought to take Advantage of the Counsel which *Daniel* gave the King, to *break off his Sins by Righteousness, and his Iniquities, by shewing Mercy to the Poor*; and learn from thence, to break off, by all possible Means, from the Sins we have committed, and especially by Works of Charity. 4thly, The Punishment of *Nebuchadnezzar*, who was driven out, and forced to live among the Beasts, at the Time of his greatest Prosperity, teaches us, as he himself owns, that God is Almighty; that He does whatsoever He pleases; that He Exalts and Abases whom He will, and particularly, that He is just, and knows how to humble the Proud. Lastly, We have seen how *Nebuchadnezzar* recover'd his Senses, and humbled himself, and even gave publick Tokens of his Repentance, and of the Fear he had of the true God. Thus we see, how God's Chastisements bring Men to themselves; and thus we see too, how the Lord is appeased towards Sinners that humble themselves, and how He makes them partake of the Effects of his Mercy.

THIS is the History of *Belshazzar's* Feast, and of his Prophaning the sacred Vessels of the Temple of *Jerusalem*, at which time, he saw a Hand-Writing upon the Wall, the Decree of his Condemnation and Death, which happen'd immediately, as *Daniel* Prophefied, he being slain that Night, and the Monarchy of the *Chaldeans* transferr'd to the *Medes* and *Persians*.

After Reading the Chapter.

YOU may observe upon this Chapter, that it was the Pride of *Belshazzar*, and his prophaning the holy Vessels, which drew upon him the divine Vengeance; from whence it appears, that God will not suffer the Affronts done to his Majesty, to pass unpunish'd, and that Pride goes always before Destruction. 2dly, As God caused the Hand to appear upon the Wall, at the very time that *Belshazzar* was in the midst of his Pleasures; so likewise he often causes his Judgments to fall upon the Wicked, when they least expect them, and whilst they are enjoying themselves in Ease and Prosperity. Consider next, in the Fright wherewith *Balshazzar* was seiz'd, in seeing the Hand, that a bad Conscience is always fearful, and what the Sight of Judgments produces in the Soul of Sinners. The Conduct of *Daniel*, who denounc'd to the King the Punishment that was about to fall upon him, and who explain'd the mysterious Writing, without hiding any thing from him, should teach the Ministers of the Lord always to speak to Men sincerely, and without flattering them. You may again take notice, how *Daniel* reprov'd *Belshazzar* for his
Pride

Pride and Idolatry, and particularly, for having made no better use of that which befel his Father *Nebuchadnezzar*. This is a Lesson to all of us, that God punishes proud and prophane Persons, and especially those that do not lay hold of the Warnings He gives them, nor of the Examples He sets before their Eyes. *Lastly*, We see in the Death of *Belshazzar*, and in the coming of *Darius* the *Mede* to the Empire of the *Chaldeans*, the Accomplishment of what *Daniel* had foretold, that that Monarchy should pass to the *Medes* and *Persians*.

C H A P. VI.

D*DANIEL* having been raised by King *Darius* to great Honours, the great Men of the Kingdom being jealous of him, obtain'd an Edict to forbid that any Prayers should be made, for the Space of *Thirty* Days, to any God or Man whatever, except to the King; but *Daniel* having pray'd to God publickly, was accused of a Violation of the King's Decree, and cast into the Den of Lions, where God miraculously preserv'd him.

After Reading the Chapter.

TH E S E are the Reflections that we may make upon this Chapter: 1st, The Fidelity with which *Daniel* serv'd King *Darius*, is an Example for those in publick Offices, to discharge their Duty with Integrity. 2^{dly}, In the Decree that *Darius* publish'd, upon the Importunity of *Daniel's* Enemies, we see the Evils that happen from Envy and Jealousie, and how the Wicked make use of Craft, Slander, and Violence, to destroy the Innocent. 3^{dly}, The Zeal of *Daniel*, who, without fearing Death,

Y 3

always

always worshipp'd his God publickly, teaches us, that we should never betray our Consciences, nor fail in our Duty towards God, for fear of Men, no, nor yet for fear of Death. The Proceeding of *Darius*, in consenting to the Condemnation of *Daniel*, tho' he was innocent, is an Instance of the Behaviour of those that act against their Conscience, and that have not Courage enough to resist the Wicked, and to support the Innocent. Observe particularly, that God suffer'd *Daniel* to be cast into the Den of Lions, but that He sent his Angel to his Assistance, because he had believ'd in Him. Thus it is, that God sometimes exposes those that fear Him to great Evils; insomuch, that they seem to be ruin'd without Recovery; but He does not forsake them for all that, and at last He delivers them out of all their Tryals. We see in the Death of *Daniel's* Enemies, who were devour'd by the Lions, how God justly causes the Wicked to fall into those Snares they had laid for others. Lastly, The solemn Acknowledgment that King *Darius* made of the Power of the true God, engages us to adore the Goodness, Justice, and Almighty Power of the Lord in all things, to publish his marvellous Works, and to admire the Ways of his Providence, who made use of this King, to spread his Knowledge among the Idolatrous Nations. All these Instructions are very Useful, and very Important, and you ought to meditate on them with a particular Attention.

CHAP.

CHAP. VII.

THIS Chapter contains the Vision which the Prophet *Daniel* had of the four Beasts, and the Explanation of that Vision; which was, that there would be four great Empires; and that in the Time of the fourth, the Kingdom of God should be Establish'd upon the Earth.

After Reading the Chapter.

WE cannot sufficiently meditate upon this admirable Prophecy. It shews very clearly, the Four Empires that were to be Establish'd one after the other. 1. The *Babylonians*. 2. The *Medes* and *Persians*. 3. The *Grecians*. And 4. the *Romans*. The Holy Spirit declares particularly, that in the Time of the fourth Empire, the Son of Man, to wit, our Lord *Jesus Christ*, should establish his Kingdom, and that it would be a Spiritual, Heavenly, and everlasting Kingdom. All these Things have happen'd as they were foretold. We see the Kingdom of God Establish'd by the *Messiah*, and if any part of the Prophecy be not yet fulfill'd, we ought to believe it will, as well as the rest. The Use that ought to be made of the Reading in this Chapter is, to convince us that there is a God, who perfectly knows what shall happen; that He governs all Events; that the Revolutions in the World are brought about by his Pleasure; that the Holy Scripture is of Divine Inspiration, and that our Religion is true; but we ought chiefly to gather from hence, that *Jesus* is the *Messiah* who was promised; that His Kingdom shall last for ever, and that the Saints shall reign with Him from Age to Age; that

therefore we ought to submit to Him, as to our King, and serve Him faithfully, that we may partake in the Glory of his Kingdom.

CHAP. VIII.

THIS Chapter has two Parts. The *First* is, The Vision that *Daniel* had of the *Ram* and of the *Goat*, fighting with one another. The *Second* is, the Interpretation of that Vision made by the Angel *Gabriel*. The Substance of which is, that a King of *Javan*, that is, of *Greece*, should overthrow the Monarchy of the *Medes* and *Persians*; as it happen'd, when *Alexander* the Great conquer'd *Darius* the King of *Persia*. Then the Angel declares, that after the Death of *Alexander*, his Empire should be divided into four Kingdoms, out of one of which, there should arise a King, Proud and Cruel, who would grievously persecute the *Jews*, and cause the Service of God to cease, for the Space of *Three Years* and a *Half*, but that he should at last be destroy'd. This was *Antiochus*, King of *Syria*.

After Reading the Chapter.

ALL that is foretold in this Chapter, of the Victories that *Alexander* was to gain over *Darius*, King of *Persia*, and of the Monarchy he was to Found, as well as the Calamities that *Antiochus* was to bring upon the *Jews*, is perfectly conformable to the Event, as all the Histories of those Times inform us. By which we have an undoubted Proof, that this Prophecy of *Daniel* is of Divine Inspiration, and that the Things which happen in the World, are all dispens'd by the Providence of God. You may observe particularly, that God made known to

Daniel,

Daniel, that *Antiochus* would persecute the *Jews*, that he would abolish Divine Service, during three Years and a half, and that the *Jews* should be deliver'd from the Tyranny of that Prince. Upon which you may consider, that God does sometimes permit his Church to be persecuted, and even oppress'd for a while, but that however, He does not quite forsake her, but after her Tryals sends her Rest; that He sets Bounds to the Malice of her Persecutors, and makes them at last Examples of his Justice and his Vengeance.

C H A P. IX.

THIS Chapter contains two Things: 1st, An excellent Prayer, in which *Daniel* confesses the Sins of the *Jews*, and implores the Mercy of God upon them. 2^{dly}, A most remarkable Prophecy, shewing, that between the Re-establishment of *Jerusalem*, and the Coming of the *Messiah*, there should be *Seventy Weeks* of Years, that is, *Four Hundred and Ninety Years*. We see likewise in this Prophecy, the Death of *Jesus Christ*, the Taking of *Jerusalem* by the *Romans*, the Destruction of the Temple, and the last Desolation of the *Jews*.

After Reading the Chapter.

THIS Chapter is very Edifying. *Daniel's* Prayer, in which we see so much Zeal and Humility, should teach us humbly to acknowledge and confess our own Sins, in the Presence of the Lord. We may learn in that Prayer, what are the Sins of Men that kindle the Wrath of God against them, and that the Means of Appeasing it, are to betake our Selves to the Mercy and Compassion of God, with a
fin-

sincere Repentance, and Reformation of our Lives. The Prophecy of the *Seventy Weeks*, is one of the most positive in all the Old Testament; it describes clearly the Time that was to pass between the Return from the Captivity of *Babylon*, to the Coming of the *Messiah*. The Spirit of God peremptorily declares, that that Time was to be *Four Hundred and Ninety Years*; that at the End of this Term, the *Messiah* should come; that He would make an Atonement for Sin by his Death; and that afterwards the *Romans* should come and destroy the City and Temple of *Jerusalem*. All this has been exactly fulfill'd, as we are inform'd most certainly by History. Thus we have in this Prophecy, an immoveable Support of our Faith. It proves beyond contradiction, the Divinity of the Holy Books, and the Truth of the Christian Religion. It shews, that *Jesus* is the promised *Messiah*, who has redeem'd us by his Death, and strongly engages us to believe in Him, and to obey his Gospel.

C H A P. X.

DANIEL relates a Vision of a Man cloath'd in Linen, that is, of an Angel; the Fright which the Vision caus'd, and how the Angel comforted him, and prepared him to hear the Things he had to tell him.

After Reading the Chapter.

TH E Reflections you may make upon this Chapter to your Advantage are: 1st, The Trouble and Fasting of *Daniel*, who was in Mourning for three Weeks, should teach you, that

that the Character of pious and zealous Persons is, to afflict themselves when the Glory of God is obstructed, and that the Church is in Sufferings, and to put up Prayers for her Prosperity. 2dly, The Apparition of the Angel, who was sent to *Daniel*, the Manner, full of Goodness, in which he spoke, and encouraged him, by bidding him fear nothing, by telling him that he was acceptable to God, and that his Prayers had been heard, should make you sensible, how dear pious and zealous Persons are to God, and what regard He has to their Sufferings and to their Prayers. 3dly, What the Angel said to *Daniel*, that he had labour'd and fought for the Sake of the *Jews*, is a Proof of God's Care of his Church, and that He protects her in the worst of Times, and finds means to deliver her, when her Enemies endeavour to destroy her.

In the *Eleventh* Chapter, there are two Things chiefly to be observ'd: 1st, The Angel foretels very exactly, and at length, the Succession of several Kings that were to be in *Persia*, *Syria*, and *Egypt*; their Wars, Confederacies, and the several Revolutions that were to happen in those Countries, and particularly, the Wars between the Kings of *Egypt*, and of *Syria*. 2dly, There is likewise a Prophecy of the Reign of *Antiochus*, of the Persecution he would set on foot against the *Jews*, and how the *Jews* were to be deliver'd from the Oppression of that impious and cruel Prince.

C H A P. XII.

TH E Prophecy contain'd in this Chapter shews: *First*, The Deliverance that God would grant to his People, and the glorious Reward He would bestow upon those, that had been Persecuted by *Antiochus*. *2dly*, The Duration of that Persecution.

After Reading the Chapter.

WE may observe three principal Things in this Chapter for our Instruction: *First*, That God is always the Defender of his Church, and that He protects it, when it is assaulted with the greatest Violence. Of this we have a Proof in what is here said, that *Michael*, the Archangel, should take the Part of the *Jews*, and defend them in the Time of the approaching Calamity. *2dly*, In this Chapter there is an exprefs Oracle which foretels, that the Dead were to rise again, some to Condemnation, and others to Life everlasting, and to be Crown'd with Eternal Glory. *Jesus Christ* teaches us the same Doctrine, but after a much clearer Manner, in the Gospel; and it ought to inspire us all with a great Zeal for the Advancement of God's Glory, and the Salvation and Edification of our Neighbours. *3dly*, When we consider, that the Time of the Persecution of *Antiochus*, and the Number of the Days it was to last, are so exprefsly described here, we may infer from hence, that God has the Times in his Power, that He has set a Period,

riod, which wicked Men and the Enemies of the Church shall not exceed; that what He has resolv'd, shall always come to pass at the Time, and in the Manner that He has decreed; for which Reason, we ought always to trust in Him, and patiently to wait for the Accomplishment of his Holy Will.

Here ends the Book of *Daniel*.



H-O-



H O S E A.



HERE begins the Book of *Hosea*. This Prophet was sent to foretel the Ruine of the Kingdom of *Judah*, and chiefly that of *Israel*, otherwise call'd the Kingdom of the Ten Tribes. He also foretold the Coming of the *Messiah*, the Return of the *Jews*, and the Calling of the *Gentiles*.

C H A P. I, and IV.

HERE *Hosea* denounces, that because of the Crimes which reign'd in the Kingdom of *Israel*, not only among the People, but also among the Priests themselves, that Kingdom was going to be destroy'd; and he exhorts the *Jews* of the Kingdom of *Judah*, that they should not imitate those of the Ten Tribes in their Idolatry and Impieties.

After Reading the Chapters.

YOU may in general observe upon these Chapters, the great Goodness of God, who sent *Hosea*, and other Prophets, to the People of

of the Ten Tribes, to bring them back from the Idolatry which was establish'd in their Kingdom, to preserve the Knowledge of the true God among them, and to exhort them to Repentance. 2dly, You have heard how that Country was fill'd with Crimes, Impiety, Injustice, and Dissoluteness; that even the Prophets and the Priests themselves were extreamly corrupted, because of which, God was about to punish the *Israelites*, as it happen'd to them when they were carried into *Assyria*. These Rebukes, and these Threatnings, teach us, to what Evils Men expose themselves, when they provoke the Lord by their Sins, and by their Impenitency. 3dly, The Exhortations that *Hosea* made to the *Jews* of *Judah*, to avoid falling into the Sins and Idolatry of those of *Israel*, shew us, that those whom God has honour'd with his Knowledge, ought not to imitate the Wicked in their Disorders; but, on the contrary, keep inviolably to their Duty.

C H A P. V, and VI.

HO S E A reproves the Priests, the Magistrates, and the Princes of *Israel*, for being the Occasion of the Sins of the People, and of their Ruine. He declares, that God would have no regard to the Sacrifices of the *Jews*; but would destroy them all, both those of *Israel*, and those of *Judah*; he exhorts them to Reformation, and tells them, that if they were destroy'd, it would be because of their Impenitence, their Hypocrisie, and the Contempt they shew'd to the Warnings of the Prophets.

After

After Reading the Chapters.

TH E S E two Chapters afford us Four principal Instructions : 1st, That the Corruption and Ruine of the People proceed commonly from their Spiritual and Temporal Leaders, when these neglect to do their Duty. 2^{dly}, That God does not receive the external Service that is paid Him by Hypocrites, and by Persons that sin against Him ; and that notwithstanding the Worship they render Him, He does not forbear to pour down his Judgments upon them. 3^{dly}, By returning to God, and by a sincere Repentance, his Wrath may be appeased. And, 4^{thly}, that Repentance, which is only Occasional, and which does not produce a constant Reformation, is unprofitable ; and that what God requires and delights in above all Things is, that Men should know and fear Him ; that they should exercise Mercy, and faithfully keep his Covenant. This is express'd by these Words which our Saviour quotes in the Gospel: *I desired Mercy, and not Sacrifice ; and the Knowledge of God, more than Burnt-Offerings.*

C H A P. VII.

G O D complains here : *First*, That at the Time He would have brought back Ephraim, that is to say, the Israelites of the Ten Tribes from their Idolatry and Wandrings, they persisted in them. *Secondly*, That their Kings and Princes were the first to draw the People into all kind of Dissoluteness. *Thirdly*, God declares, that it would be in vain for them to seek Assistance from the Egyptians, or Assyrians. *Fourthly*, He reproaches them

them for not being sincere in their Conversions, when He had chasten'd them ; because of which, He threatens them with total Ruine.

After Reading the Chapter.

WE are to observe here, in the *first* Place, that as the *Israelites* did obstinately persevere in their Sins, tho' God labour'd to bring them back from them, Men often run from God, and offend Him more resolutely, at the Time when He would call them to Him. *2dly*, That the Depravation of the People, usually arises from the bad Example of those that govern them. That it is in vain to have recourse to Men, or to humane Means, when God is not on our Side ; and that He even makes use of the same Means to punish those who offend Him, in which they themselves had placed their Trust ; as the *Jews* found by Experience, who expected to meet with Assistance from the *Egyptians*, and were punish'd by those very People. *Lastly*, In the *Jews* that cry'd and groan'd under the Pressure of their Afflictions, but would not be converted to God, we have a Type of those that complain and grieve in Adversity, and make believe they would have recourse to God, but are not touch'd with true Repentance, and whose Sorrow is nothing but a worldly Sorrow, and does not produce Reformation nor Conversion.

C H A P. VIII.

WE have here new Threatnings that God makes to the *Israelites* of the Ten Tribes, because they Rebell'd against Him, by setting up other Kings than those of the House of *David* ; and by substituting Idolatry, and the

Worship of the Golden Calf, instead of the true Service of God ; and by seeking Assistance from the *Affyrians* ; because of all which, God says, that the *Israelites* were near their Destruction, and that after them, the *Jews* of the Kingdom of *Judah* should likewise be rooted out.

After Reading the Chapter.

TH E chief Reflection you may make upon the Reproaches of *Hosea* to the *Israelites*, for their Revolting from the Obedience of God, and forsaking his Covenant and Service is, that we cannot leave the Worship that God requires of us, without exposing our Selves to his most severe Vengeance : Upon which you are to observe, that it is not only by Idolatry that we turn away from God, but that we are also guilty of that Sin, if we do not pay Him the true Worship He requires of us, which is, to serve Him in Spirit and in Truth, to love Him above all Things, and to obey Him. And if the *Israelites* were punish'd so rigorously for their Idolatry, we shall not avoid the Punishments denounc'd in the Gospel against Rebels and Unbelievers, if we provoke the Wrath of the Lord against us by our Infidelity and Disobedience.

C H A P. IX.

HO S E A continues to tell the *Israelites*, that because they had forsaken God, to serve Idols, and put their Trust in the *Egyptians* and *Affyrians*, they should be given up as a Prey to those People ; that God would punish them by Famine, by Captivity, by the Death of their Children, and at last, that He would utterly cast them off.

After

After Reading the Chapter.

LET us seriously consider what happen'd formerly to the *Jews*, for having forsaken the true Service of God, and embraced an Idolatrous Religion and Worship; and how he overwhelm'd, with all his Scourges, the People He had so much loved, and with whom He had made a Covenant. Thus you see, what Unfaithfulness in the Service of God exposes Men to. God does at last reject those who will not hear his Voice, tho' He spares them for a while; and though they flatter themselves they shall escape unpunish'd, He finally visits for their Wickedness, and pours down his Judgments upon them.

C H A P. X.

THE Substance of this Chapter is, that because the *Israelites* had persisted in their Idolatry, and in their Sins, and had even multiplied the same, they should be carried away from their Country; that *Samaria*, which was their Capital City, should be taken with its King; and that God would bring against them a People, who should reduce them to the utmost Desolation; that you may understand this Chapter, you must observe, that *Ephraim* signifies the *Israelites* of the Ten Tribes; that *Beth-el* in *Beth-aven*, was the Place where they us'd to go and worship the Idols; that the Calves, or the young Heifers, were the Idols they ador'd in that Place; and that the *Chemarim*, were the Priests or Sacrificers to those false Gods.

After Reading the Chapter.

YOU may remark upon this Chapter, as upon the rest, that the entire Ruine of the Ten Tribes is to be attributed to their Idolatry, and Infidelity towards God; and that it was for that Reason that God cast them off, and caus'd them to perish. This Conduct of the Lord towards the *Israelites*, is a Lesson to us, that God is Just, and that He will not suffer the Contempt of his Covenant to go unpunish'd. And we should remember, when we hear the frequent Rebukes from the Prophets to the *Jews* upon their Idolatry, that it is not only by worshipping Idols, that the Divine Covenant may be broken; but that those who turn their Heart from God, to bestow it upon the World, render themselves guilty of a kind of Idolatry, which is not less odious to Him, which He will not fail to punish, by excluding from his Presence, and from his Kingdom, those who shall have forsaken Him in this manner.

C H A P. XI, and XII.

TH E Prophet represents to the *Jews* of the Twelve Tribes, that notwithstanding the Kindnesses God had done for their Fathers, by bringing them out of *Egypt*, they had abandon'd Him, and were fallen into Idolatry, and all kind of Sins, which would be the Cause that God would deliver them to the King of *Affyria*; however, the Lord testifies, that He was mov'd with Compassion towards them, because they were his People, and therefore He would not destroy them

them utterly. He reproaches those of the Kingdom of *Judah* with the same Ingratitude; He exhorts them to Repentance, and denounces the same Punishments against them.

After Reading the Chapters.

TH E S E are the chief Reflections you are to make upon these two Chapters: 1st, The Reproaches God makes the *Jews*, for having so ill answered the Love He had for them, and their Fathers, and the Mercies He had shew'd them, are Warnings to us, not to be ungrateful to the Lord for all his Kindnesses; and especially, for his spiritual Favours, which are infinitely more valuable than those He had bestow'd upon the *Jews*, for fear we should force him to deprive us of them. 2^{dly}, We learn from hence, that God draws Men to Him, and is desirous to fasten them with the Cords of Love; that is to say, by the Ways of Softness and Kindness, before He makes Use of Severity against them. 3^{dly}, We see the great Goodness of God, in his declaring that He could not resolve to destroy the *Israelites*; that his Pity was mov'd towards them; that after having chasten'd them, He design'd to re-establish them, at least a Part of them. Thus it is, that God abounds with Mercy towards Men, even at the Time of his punishing them. 4^{thly}, You should particularly observe what *Hosea* says, that *Jacob* was Conqueror when he wrestled with the Angel; and that he was the strongest, when he wept and desired Favour. The Example of this Patriarch teaches us, that God will refuse nothing to those, who call upon Him with Humility, with Earnestness,

and with Faith. Thus the Means to obtain the Blessing of God is, to pray to Him with Zeal, and to walk in his Fear, as the Prophet declares in these notable Expressions: *Turn thou to thy God, keep Mercy and Judgment, and wait on thy God continually.*

C H A P. XIII, and XIV.

HO S E A says in the *Thirteenth* Chapter, that the People of *Ephraim*; that is, the *Jews* of the Ten Tribes, were formerly very powerful; but that since their Disobedience, and the Idolatry they had set up, they were much weaken'd. He denounces their Ruin, and the Desolation of *Samaria*. And in the *Fourteenth* Chapter, he exhorts them to Repentance, promising the Mercy and Favour of the Lord to those who would be converted.

After Reading the Chapters.

IN the *Thirteenth* Chapter you may observe, that it was through their Rebellion and Idolatry, the *Israelites* lost their Advantages, and the Share they had in the Love and Protection of God; and that if He left them to their Enemies, it was because they had first forsaken Him. This teaches us, that God only seeks to do Good to Men; and that they bring upon themselves all the Evil that befalls them. The *Fourteenth* Chapter gives us these two Instructions: 1st, That when we have offended God, we must be converted, and turn to Him, by having Recourse to his Mercy, and making Promises of Amendment, and of serving Him with

with Faithfulness. 2dly, That God is disposed to receive into Favour those that repent, and to do them Good. Let us make a good Use of these Warnings, and of that which formerly happen'd to the *Israelites*; 'tis what *Hosea* exhorts us to in the last Words of this Book, which teach us how to apply the things contain'd therein: *Who is wise, and he shall understand these Things? prudent, and he shall know them? For the Ways of the Lord are right, and the Just shall walk in them; but the Transgressors shall fall therein.*





JOEL.



JOEL prophesy'd in the Kingdom of *Judah*; but we do not know at what Time. The Subject of his Prophecy is, an extraordinary Drought and Famine, which happen'd in that Kingdom. He exhorts the *Jews* to Humiliation and Repentance. He likewise foretels their Return from the *Babylonish* Captivity; and what was to happen in the last Days, when the *Messiah* should come.

CHAP. I.

JOEL here describes the extream Desolation to which *Judea* was about to be reduc'd, by Drought, by Vermin, and by Famine; and exhorts the People to humble themselves before God, and to have Recourse to his Mercy, by Prayer and Repentance.

After Reading the Chapter.

WE are here taught two Things: 1st, That God has several Ways of chastizing Men; and that it is particularly upon this Account,

count, that He sometimes sends Drought, Vermin, Barrenness, and Famine, as it happen'd formerly to the Kingdom of *Judah*. 2dly, That the Remedy to be used under these Calamities is, to betake our selves to God by Fasting, Humiliation, and earnest Prayer, and to endeavour to overcome Him by speedy Repentance, and a true Reformation; and that if by such Repentance we may sometimes avert temporal Judgments, we shall much more certainly obtain Pardon for Sins, and Deliverance from everlasting Punishments.

C H A P. II.

THIS Chapter has two Parts: 1st, *Joel* describes the Famine and Calamities that God sent upon the *Jews*, and exhorts them to humble themselves, and to turn away the Anger of the Lord, by a solemn Fast, and by Prayer; which if they do, he assures them, God will have Compassion on them. 2dly, He adds a very express Prophecy, about the Return from the Captivity; and the Gifts of the Holy Ghost, which *Jesus Christ* was to bestow, after his Ascension into Heaven, and before the last Destruction of *Jerusalem*.

After Reading the Chapter.

WE may here learn, 1st, That Famine, War, and other Calamities, are the Effects of the Justice of God, and of the Methods He uses for the Punishment of Men. 2dly, When God appears provok'd, we must endeavour to turn away, and pacify his Wrath, by Humiliation, by Prayer, and particularly by Fasting; but that the true Manner of humbling our selves, and
of

of Fasting is, to have the Heart broken with real Sorrow, and to be converted to God by a sincere Reformation. 3dly, We have here very positive Promises, that God would redeem his People; that He would pour out his Spirit over all Flesh in the latter Days; and that all who should call upon the Name of the Lord should be saved. This Promise chiefly relates to the Times of the Gospel; and was fulfill'd, when our Lord sent the Holy Ghost upon his Apostles, after his Ascension to Heaven; and all the Faithful partake of the Benefit of it, since God bestows his Holy Spirit upon those that ask it; and that all such as call upon the Name of the Lord with a pure Heart, shall become Partakers of Salvation, and of everlasting Life.

C H A P. III.

J O E L foretels, that God would bring back the *Jews* from the Captivity into their own Country; that He would take Vengeance upon their Enemies, deliver his People, and bless them abundantly. These Promises may also be apply'd to the Christian Church.

After Reading the Chapter.

T H E Promises which God made formerly to re-establish his People, and which He perform'd when the *Jews* came out of their Captivity, shew us, on one Hand, the Certainty of God's Covenant with them; and, on the other, his Goodness, in forgiving Men after He has chasten'd them. And since God to these Promises joins Threatnings against the Enemies of the *Jewish* People, we may thereby like-

likewise observe his Justice, as well as the Care He takes in preserving, protecting, and defending his Church, against the Power and Malice of her Enemies; but these Promises are likewise applicable to the Christian Church, of which God is the Redeemer and Protector; and it is in that Light that we are to consider them, and to meditate upon them, for our Edification and Comfort.



AMOS.



A M O S.



OD sent the Prophet *Amos* to exhort the *Jews* of *Jerusalem* and *Judah* to Repentance, to foretel their Ruin, and at the same Time to declare the Deliverance of the Church, and the Coming of *Jesus Christ*. The Time in which *Amos* prophesy'd, is noted at the Beginning of his Book.

C H A P. I, and II.

IN the two first Chapters, God says, that He was about to punish the *Syrians*, *Philistines*, *Tyrians*, *Edomites*, *Moabites*, and *Ammonites*, because of their Crimes, and the Evils they had done to the *Jews*. He declares next, that the People of *Judah*, and those of *Israel*, should be likewise punish'd, because they had forsaken the Service and Laws of the Lord, and render'd themselves guilty of a black Ingratitude; and that although God had rais'd Prophets among them, to warn them; yet they had refus'd to hearken to them.

After

After Reading the Chapters.

TH E S E Chapters contain a Denunciation of God's Judgments upon the Nations round about the *Jews*, and upon the *Jews* themselves. Upon which you may make these two Remarks: 1st, That God was pleased to punish those People for their Injustice, their Pride, and the Cruelty they had exercised against the *Jews*. Upon which we may observe, the righteous Judgment of God, in revenging the Evils done to his Church. The *second* Consideration is, that the *Jews* were likewise to be consumed by the Fire of God's Wrath, for having sinned against Him, forsaken his Service, and rejected his Prophets. This is an Example well worthy our Attention, and should prevent us from sinning against God, as the *Jews* did, and from being ungrateful for his Mercies, and from casting his Word behind us, lest we should also draw upon our selves the Effects of his Wrath and Vengeance.

C H A P. III.

A M O S denounces the Judgments of God against the *Israelites*; he says, that God was going to execute his Threatnings upon them, according to the Predictions of the Prophets. He calls the *Philistines* and *Egyptians* to be Witnesses of the Crimes of God's People, and the Vengeance He would take upon them: And he foretels, that the Cities and Palaces of the *Israelites* should be overturn'd; and that *Beth-el*, which was the Place where they worshipped the Idols, should be totally destroy'd.

After

After Reading the Chapter.

THE Use you may make of this Chapter is, 1st, The Example of the *Jews*, whom God had chose from among all the People of the Earth, and whom He treated with so great Severity, teaches you, that those whom God loves best, and to whom He has shewn most Kindness, shall be most rigorously punish'd, when they abuse his Mercies. 2^{dly}, *Amos* teaches us, that when God speaks and threatens, all the World ought to stand in Awe; and that no Evil happens to Men, but what the Lord does. This ought to fill us with a wholesome Fear at the Voice of God, and at his Threatnings; and make us confess, that all the Evils, and all the Calamities which come upon Men, are the Dispensations of Providence; and that we ought to adore in all things the Justice of God, and to submit to his Will. 3^{dly}, When we see that God calls the neighbouring People to bear Witness to the great Disorders that reign'd among the *Jews*, and of the Vengeance that He was going to take upon them: This shews to what a Height their Corruptions were risen, insomuch that the idolatrous Nations themselves had them in Horror, and acknowledged the Justice of God's Judgments upon them. 4^{thly}, The same Justice appear'd, in that *Beth-el*, which was the Place where their Idolatry was establish'd, and the Palaces and Houses of the great Men, in which they had committed their Crimes, were devoted to utter Destruction.

C H A P. IV.

THE Prophet foretels, that the Lord would quickly destroy *Samaria*, because of the Wickedness and Violences which the chief Men committed in it, and of the Idolatry that was establish'd at *Beth-el*, and at *Gilgal*. He next reproaches the *Jews*, that notwithstanding God had chasten'd them by Famine, Drought, Vermine, Pestilence, and other Scourges; yet they were not converted, and therefore they must prepare themselves to feel the utmost Effects of his Wrath and Indignation.

After Reading the Chapter.

WE are here taught two Things: The *one* is, That there are two Sins which particularly provoke God to Anger against a Nation: 1st, The Injustice and Oppression committed by great Men: And, 2^{dly}, the Propagation of Divine Service, and the false Worship paid to God. The *other* Thing we are to learn here is, that God uses to call Men to Conversion by divers Corrections, before He suffers the utmost Judgments to fall upon them. You have seen how He sent Famine, Drought, Burnings, Vermine, Pestilence, and War, upon the *Jews*, to bring them to Repentance; but because they did not reform themselves at the Sight, and upon the Feeling of all these Scourges, they were at last cut off. Thus God chastens them by degrees, and if they do not grow better by the Strokes of his Rod, He at last overwhelms them with his Judgments.

C H A P. V.

AMOS foretels and deplores the Desolation of the Ten Tribes, and attributes that Desolation to the Idolatry, Oppression, Injustice, and other Crimes of the *Jews*. He tells them, that the only Means which remain'd to prevent their Ruin was, to be converted, and to forbear doing ill; that otherwise God, without having any Regard to their Worship, and to their Sacrifices, would inflict upon them the just Punishment of their Idolatry, and their other Sins.

After Reading the Chapter.

GOD continues in this Chapter to reprove the *Jews* for their two principal Sins; to wit, that they were Idolaters; and that the great Men among them oppress'd the Innocent, committed Injustice, and took Rewards and Bribes; which shew, that those Sins are of the Number of the great Crimes, that God suffers not to pass unpunish'd, and which even occasion the Ruin of Kings and Nations. Observe, in the *second* Place, that God is so gracious as to teach the *Jews* how they may prevent their Destruction, by forbidding them to go to *Beth-el*, and other Places where they serv'd Idols; telling them several Times: *Seek the Lord, and ye shall live. Hate the Evil, and love the Good, and establish Judgment in the Gate; it may be that the Lord God of Hosts will be gracious unto you.* This shews, that God is infinitely Good; and that He does not punish Men till after He has warn'd them, and waited for their Repentance a long Time. 3dly, We have seen, that the Feasts, Sacrifices, and all the Worship of

of the *Jews*, serv'd only to offend the Lord, as He Himself testifies, saying: *I hate, I despise your Feast-Days, and I will not smell in your solemn Assemblies. Though you offer me burnt Offerings, I will not accept them.* God does thereby declare, that all outward and religious Worship is odious to Him, when it is perform'd hypocritically, and without a real Intention of pleasing Him, and doing his Will.

C H A P. VI.

TH E Rebukes and Threatnings in this Chapter, are chiefly directed to the rich and great Men of the Kingdom of *Israel* and *Samaria*. *Amos* reproves them for their Injustice, Dissoluteness, sensual Lives, and Pride; and he blames them, above all, that at a Time when they should afflict themselves for the Desolation of *Joseph*; that is to say, a Part of their Brethren, and wherewith they themselves were threaten'd, they abandon'd themselves to Mirth and Pleasure; and he gives them to understand, that God, being justly provok'd, would drive them from their own Country, and take from them all those Advantages which they abused.

After Reading the Chapter.

YO U may have observ'd in the reading this Chapter, by the Sins committed by the Great and Rich, that Violence, Injustice, a sensual and voluptuous Life, Luxury, Rioting, the Love of Pleasures and Diversions, Pride, and the Insensibility of God's Corrections, are Sins which extreamly displease God, and which bring down his Vengeance upon such as are guilty of them; wherefore you ought care-

fully to avoid these Sins, and to consider, that they do not only expose Men oftentimes to temporal Punishment, but likewise, and unavoidably, to eternal Judgments. That these Sins are yet more criminal in Christians, than in the *Jews*; because the Gospel does expressly oblige us to renounce the Desires of the Flesh, and to live in great Temperance and Mortification.

C H A P. VII.

A M O S relates three Visions, of which the two first; to wit, the Grasshoppers and the Fire, represent the Corrections wherewith God had visited the *Israelites*; and from which He had deliver'd them, by the Intercession of the Prophets, and out of his pure Mercy and Goodness towards them. The third Vision was that of a Man with a Plumb-Line in his Hand, denoting, that God was about to exercise his Justice against this People, and that He would not bear with them any longer. In the *second* Part of this Chapter, *Amos* relates that *Amaziah*, who was an idolatrous Priest of *Beth-el*, accused him to *Jeroboam*, the King of *Israel*, for having conspired against him, and the Kingdom, and would have forc'd him to fly into the Land of *Judah*, and to prophesy no more at *Beth-el*; but *Amos* repeats his Predictions, and threatens *Amaziah*, and his Family, with the Judgments of God; and says, that the *Israelites* should certainly be carry'd out of their Country.

After

After Reading the Chapter.

THE Visions related in the *first* Part of this Chapter shew, that before God cast off the *Jews*, He had chasten'd them in divers Manners, and bore with them a long Time; but seeing that their Hardness of Heart was unconquerable, He was resolved to spare them no longer. Thus we may see, how God, out of his Goodness and Patience, does not presently destroy Men, but contents Himself with warning and correcting them; but when those Means are quite ineffectual, He displays upon them the utmost Severity of his Justice. In the *second* Part we see, how an idolatrous Priest accused *Amos* for having conspired against the King; but the Prophet continued always speaking in God's Name, and denounc'd divine Vengeance against that Priest, as well as against all the People. This is an Example to shew, that the Innocent, and especially the Servants of God, are sometimes expos'd to Calumny and Persecution; but that ought not to discourage them. And, *Lastly*, those who set themselves against the Word of God, and his true Servants, shall not escape unpunish'd.

C H A P. VIII.

THE Lord represents the Ruin of the Kingdom of *Israel*, by the Vision of a Basket of Summer Fruits, which were ripe, and fit to eat. He blames those that enrich themselves by Covetousness, Extortion, Injustice, and by oppressing the People. *Lastly*, He declares that God would not suffer these Crimes to pass unpunish'd; that He would overwhelm the Country of *Israel* with all kind of Calamities,

and chiefly with the Famine, and Want of his Word, to punish the *Israelites* for their Hardness, and for the Idolatry they committed in worshipping the Golden Calves of *Dan* and *Beth-el*.

After Reading the Chapter.

BESIDES the general Reflections we may make upon the Desolation the *Israelites* drew upon themselves by their Sins, and by their Idolatry, this Chapter offers us two Considerations, to which we ought carefully to attend. One, that it is a very great Crime, and a crying Sin, to make Use of Fraud, Extortion, and Oppression, in gaining Wealth; to have false Weights, and false Measures; and especially to shut up, and ingross Corn, and other Things necessary for Life, in the Time of Famine, with a Design to enrich our selves, and by that Means to get the Substance of the Poor and Necessitous. It is very remarkable, that God swears by Himself, that He will not suffer such Sins to go unpunish'd. The other Consideration relates to the Threatning which God makes, that He will send a Famine in the Land, not a Famine of Bread, nor a Thirst for Water, but of hearing the Words of the Lord. Let us learn from hence, that the most terrible Chastisement God inflicts upon a People is, to deprive them of his Word, and no longer to send his Servants amongst them; and therefore that those, who, like us, enjoy the Ministry of the Word of God, ought to make a good Use of it; to the End, that God may continue that precious Advantage to them, and not take away his Candlestick from the midst of them.

C H A P. IX.

AMOS relates a new Vision, in which he sees God standing upon the Altar, and commanding that that Place should be destroy'd, with all the People. God declares, that nothing should secure the *Israelites* from his Judgments; that his Vengeance would pursue them wherever they went; and that He would no longer look upon them as his People. He promises, nevertheless, that, after having dispers'd them, He would call them back one Day, and would re-establish the Tabernacle; that is to say, the Throne of *David*, and the true Worship of God. And it is with this Prophecy, which relates to the Times of the Gospel, that *Amos* ends his Book.

After Reading the Chapter.

IN this Chapter we see, 1st, God's Severity against the *Jews*; and, 2^{dly}, His Mercy towards the Remnant of that Nation. The Severity of his Justice appears in the Order He gave an Angel, to root out the *Israelites*; and in declaring, that though they should hide themselves in the Bottom of the Earth, or Sea, or should ascend up even to the Heavens, his Vengeance should pursue them thither; since He is the Great and Mighty God, the Creator and Governour of the World. This should make us own, that God is every where; that his Power has no Bounds; and that nothing can skreen the Wicked from his Justice and Vengeance. The Mercy of God shews it self in his declaring, that the *Jews* should not be utterly extinguish'd; but that He would have Compassion on them, and bring them back from

their Captivity ; that He would raise up the Tabernacle of *David* ; and that all the Nations should call upon the Name of the Lord. We may see in this Promise, the Goodness of God, not only towards the *Israelites*, but also towards us. This is a Prophecy that relates to the glorious Establishment of the Kingdom of the *Messiah*, and the Calling of the Gentiles, as *St. James* shows in the *Fifteenth* Chapter of the *Acts*, where he quotes these Expressions of the Prophet: *After this I will return, and will build again the Tabernacle of David, which is fallen down. And I will build again the Ruines thereof, and I will set it up. That the Residue of Men might seek after the Lord, and all the Gentiles, upon whom my Name is called, saith the Lord, who doth all these Things.*



O B A-



OBADIAH.



THE Book of *Obadiah* is a Prophecy against the *Edomites*, who were Neighbours of the *Jews*, and descended from *Esau*, *Jacob's* Brother ; for which Reason it is, the Prophet says, that the *Jews* were their Brethren. *Obadiah* foretels, that God would root out the *Edomites*, because of their Pride, and particularly, because they rejoic'd at the Ruine of the *Jews*, and had help'd to destroy them ; which makes it probable, that this Prophecy was pronounc'd after the Destruction of *Jerusalem*. Lastly, *Obadiah* foretels, that the *Jews* would be re-establish'd, and even possess the Country of the *Edomites*.

After the Reading.

THERE are two principal Considerations to be made upon the Prophecy of *Obadiah* : The *First*, That the Ruine of the *Edomites* happen'd as *Obadiah* foretold ; the *Chaldeans* having taken and destroy'd *Edom*, soon after *Jerusalem* was ruin'd ; from whence the Divinity of this

this Prophecy plainly appears. The *Second*, relates to the Cause of their Destruction, which was their Pride, their vain Confidence, and particularly, the hard and cruel manner of Treating the *Jews*, their Neighbours, and their Brethren. By this we may see, that Providence brings down proud and cruel People; that it severely punishes those who insult the Miserable, and delight in the Mischief that happens to others; but especially, that it is display'd in the Judgments that fall upon the Enemies and Persecutors of the Church.





JONAH.



JONAH Prophesied in the Time of *Jeroboam*, the second King of *Israel*. He was sent from God to *Nineveh*, the Capital of the Empire of the *Assyrians*, to denounce the Ruine of that City; and this

Book shews the Success of his Ministry. *Jonah* utter'd other Prophecies besides that which is contain'd in this Book ; as you may see in the 2d of *Kings*, Chap. xiv.

C H A P. I, and II.

GOD sends *Jonah* to *Nineveh* ; but the Prophet being afraid to go thither, embarks for *Tarshish*. God raises a great Tempest, and *Jonah* was cast into the Sea, to pacifie it, and there swallow'd up by a great Fish, in the Belly of which he remain'd three Days ; and after he had pray'd to God, the Fish cast him out upon the Shore.

After

After Reading the Chapters.

IT may be observ'd in general upon the Book of *Jonah*, that God sent that Prophet to the *Ninevites*, and to the *Assyrians*, to make them, who were Pagans, and Enemies of the *Jews*, to understand, that the God of *Israel* was the true God; and that when the Empire of the *Assyrians* should be destroy'd, (as it was some time after,) they might be convinc'd, that it proceeded from the God whom the *Jews* adored. The particular Reflections that you are to make upon these two Chapters are: 1st, Upon the Flight of *Jonah*, which sets before our Eyes the Sin of those who do not follow their Call, and especially of the Servants of God, when they dare not speak to Men in his Name. 2^{dly}, Upon what happen'd to *Jonah* in the Sea, shews, that we cannot fly from the Lord, nor escape Him; and that his Vengeance will follow, every where, those that refuse to obey Him. 3^{dly}, Upon the Discovery of *Jonah* by Lot, his being cast into the Sea, and swallow'd by a Fish; is an Instance of the particular Providence of God, and shews us how He corrects those that disobey Him, but without destroying them utterly. 4^{thly}, The Prayer that *Jonah* made in the Belly of the Fish, teaches us to implore the Assistance of God in Time of Need, and to have recourse to his Mercy, when we have sinn'd against Him. Lastly, The Deliverance of *Jonah*, at the end of three Days, out of the Belly of the Fish, is a wonderful Event, and shews the great Goodness of God even towards those that have offended Him. But this is chiefly a very plain Type of what was to happen to our Lord *Jesus Christ*, as He himself tells us in the Gospel,

spel, where He says: *That as Jonah was three Days and three Nights in the Whale's Belly, so the Son of Man shall be three Days and three Nights in the Heart of the Earth, and on the third Day He should rise again.*

CHAPTER III, and IV.

JONAH being sent a second Time to *Nineveh*, denounces to the People of that great City, that it was to be destroy'd; at which the King and the Inhabitants being moved, they Fasted and Humbled themselves before God, which prevail'd upon Him to spare them. *Jonah* thought it hard that his Threatnings should not be accomplish'd; but God, by causing a Plant to wither, under the Shadow of which he had retired, made him sensible, that he was to blame in Wishing the Destruction of *Nineveh*.

After Reading the Chapters.

YOU may make the following Reflections upon this History. 1st, That *Jonah*, who was afraid in the beginning to go to *Nineveh*, after he had felt the Effects of God's Power, went thither boldly. This Example shews, that the Corrections of the Lord serve to awaken our Zeal, and make us submit to his Will. 2^{dly}, The Warnings God gave to the *Ninevites*, of their approaching Ruine, is a Token of his Mercy towards that People; and that it is He who warns Men, and threatens them with his Judgments, to the end they may prevent them by Repentance. 3^{dly}, When we see the Humiliation and Fasting of the King of *Nineveh*, and of all his People, and the Pardon God granted them, after they had so humbled themselves; we ought

ought to learn from thence, that Fasting and Conversion, is a most effectual Means of Appealing the Lord, and that God is gracious, full of Goodness, slow to Anger, and abounding in Mercy ; but above all, we should consider what our Lord says in the Gospel upon this Occasion, *That the Ninevites, who repented at the Preaching of Jonah, shall rise up against us at the Day of Judgment, and condemn us, if we do not likewise repent, and if we do not hear the Voice of Jesus Christ.* The Displeasure of the Prophet, because God spared the *Ninevites*, must be consider'd as a Weakness, which God forgave him, because it proceeded, without doubt, from the Fear he had of passing for a false Prophet, since his Threatnings had not been accomplish'd; or that he should be exposed to some evil Treatment. *Lastly*, We see by what God said to *Jonah*, to convince him that he was in the Wrong, for being so much concern'd, the Goodness of the Lord towards this Prophet, and his great Mercy towards all Men, which was extended even to little Children; this shews us, that God hates none of his Creatures ; that, far from taking Pleasure in their Miseries and Sufferings, He spares them, and does them good. This Graciousness of God ought to affect our Hearts with Love and Gratitude towards Him, and engage us to love all Men, and to be *Merciful, as our Father which is in Heaven is merciful.*

MICAH.



MICAH.



MICAH liv'd in the Time of *Isaiah*, and of *Hosea*. The Design of his Prophecy is, to reprove the *Jews* for their Sins, both those of the Kingdom of *Israel*, and chiefly those of *Judah*; to denounce their Ruine, and to foretel the Re-establishment of the People of God, and the Coming of the *Messiah*.

C H A P. I.

TH E Prophet says, that God was preparing to destroy *Samaria*, in which City, Idolatry was first establish'd, and *Jerusalem*, because the People imitated those of *Israel* in their Idolatry, and all sorts of Sins; he foretels likewise the Ruine of several Cities in the Land of *Israel*, and the Land of *Judah*, such as *Saphir*, *Zaanan*, *Maroth*, *Lachish*, and some others.

After

After Reading the Chapter.

HERE you are to consider in general, that the Event made good the Divinity of this Prophecy; the Kingdom of *Israel* having been conquer'd by the *Assyrians*, and that of *Judah* afterwards, by the *Babylonians*, and the People led away into Captivity, as *Micah* had foretold. In the beginning of this Book, we have a pompous Description of the Majesty and Power of the Lord, which obliges us to consider, that God is Almighty, that nothing can resist Him, and that as He employs this Power to protect such as fear Him, so likewise He makes use of it to punish such as offend Him; of which we have an Example, in the Destruction of the chief Cities of *Israel* and *Judah*, and even of these two whole Kingdoms; which having provok'd God to Wrath by their Idolatry, and by divers Crimes, found themselves at last deprived of his Protection, and deliver'd into the Hands of their Enemies.

C H A P. II, and III.

MICAH here complains of the Injustice and Extortions committed among the *Jews*, as likewise of their Despising the Prophets, and threatens them with sudden Destruction. In the *third* Chapter, he reproaches the Magistrates with their Covetousness, their Iniquities, and ill Government. He says, that the Prophets were also Covetous, and Lyars; that they deceiv'd the People, in Promising them Peace, which they did for their own Interests; and he declares, that because of all these Sins, *Jerusalem* and the Temple were going to be overturn'd, and reduced to a Heap of Rubbish.

After

After Reading the Chapters.

WHAT is here to be chiefly consider'd is, that the Prophet complains, that the principal Men among the *Jews* were Covetous, and Unjust, and had no other Designs but to enrich themselves; that they overturn'd Right; that they judg'd for Rewards, and receiv'd Bribes; moreover, that the Priests and the Prophets were also Mercenary, and Prevaricators; that they flatter'd the People, and lull'd them in their Security. You must observe, that God often reproaches the Chief of the *Jews* of these Crimes, and that *Micah* declares, that because of this, *Sion* and *Jerusalem* should be reduced to a Heap of Stones. By this all Men may see, how highly the Sins of publick Persons, and the Unrighteousness of their Judgments, provoke the Lord, and that these Things often occasion the Ruine of Governments: This is what Judges and Magistrates, and Pastors also, should continually and seriously consider; the Pastors in particular, ought to imitate the Boldness of *Micah*, and being, like him, fill'd with the Spirit of God, should tell *Jacob his Trespasse*, and *Israel his Sin*; that is, they should rebuke Vice with great freedom, and declare to Men all that God has commanded them to say.

C H A P. IV, and V.

THE Prophet foretels in the *fourth* Chapter, that all Nations should be call'd to the Knowledge of the true God; that He would deliver his People, and destroy his Enemies. And in the *fifth*, he foretels the *Messiah* should be Born at *Bethlehem*, and that
God

God would gather together the Captive *Jews* ; that He would abolish Idolatry, and purifie his Church.

After Reading the Chapters.

UPON these Chapters we observe: 1st, Two Prophecies, the one of which denotes, that all Nations should be call'd to the Knowledge and Service of the true God ; and the other, that the *Messiah* was to be born at *Bethlehem*. We have seen the Accomplishment of both these Prophecies. The *Gentiles* having been call'd by the Gospel, and come into the Church and Covenant of God ; and that *Jesus Christ* was born in the City of *Bethlehem*. Thus these Predictions furnish us with two Proofs of the Truth of the Christian Religion. 2^{dly}, *Micah* foretels, that the *Jews* should be carry'd Captives to *Babylon*, but that God would deliver them from thence ; that they should return, and dwell in *Judea*, and that all their Enemies should be confounded. By which we may see, that if God chastens his Church, He does not forsake it utterly, but always watches for its Safety. 3^{dly}, We must likewise observe, that God promises not only to redeem his People, but to sanctifie them, and to abolish Idolatry and Impiety. This shews, that the great Design of God, in all that He does concerning his Church, is, to sanctifie it ; that as it is with this View that He afflicts it, 'tis for the same Reason also, He gives us Peace ; and therefore, that this ought to be the chief End we propose to our Selves, and for which we ought to labour.

C H A P. VI.

TH E Lord complains, after a very earnest and affecting Manner, of the Ingratitude of the *Jews*, who, notwithstanding his Favours at all Times bestow'd upon them, rebell'd against Him, and forsook Him. He tells them, that their Sacrifices and Oblations were not able to turn away his Wrath; that the only way to become acceptable to Him was, to do what was right; and that the Injustice, Deceit, Violence, and Idolatries, which were committed among them, would at last cause them to perish miserably.

After Reading the Chapter.

TH I S Chapter presents us with excellent Instructions. The *first* is, That God is full of Goodness towards Men, that He only seeks to make them happy, that He loads them with his Favours, and that if they be miserable, they may blame none but themselves. This *Micah* teaches us, when he says, that God pleads with his People, and asks them: *O my People, what have I done unto thee, and wherein have I wearied thee? testifie against me.* 2dly, We ought to listen with great Attention to what is further said in this Chapter: *That it is not with Sacrifices and Burnt-Offerings, or Oblations, that God will be pleased; but that he has shew'd us what is good; and what doth the Lord require of us, but to do justly, and to love Mercy, and to walk humbly with our God?* By these Words God teaches us, that the only true Worship He does receive, is Humbleness of Heart, and Innocency of Life. It is to be further observ'd, that the *Jews*, for their having neglected these Duties, suffer'd the Wrath

B b

of

of God after divers manners, and were at last entirely destroy'd. Finally, We see in this Chapter, that God threatens the Unrighteous, and such as make use of false Weights, and false Measures, and wrongfully usurp the Things that belong to others. Infomuch that we cannot at all doubt, but that Injustice, Fraud, and Violence, will bring down the Curse of God upon such as are guilty of these Sins.

C H A P. VII.

THIS Chapter contains two Things: 1st, A Description of the extream Corruption of the *Jews*, and of the Vices that reign'd among them. 2^{dly}, *Micah* comforts the People of God, he says, that the Enemies of the *Jews* ought not to insult them, because God, after having justly chastis'd them, would give them Peace again, and would do for them such wonderful Things as He had done in the Times of their Forefathers; for which the Prophet blesses and praises the Lord.

After Reading the Chapter.

HERE you may observe three Things for your Edification; to wit, the Complaints of the Prophet, his Comforting the Church, and Thanksgivings to God. He complains of the strange Depravation of the *Jews*, saying, that one could no longer find a good Man among them; that they sought nothing but to do Mischief to one another; that sincere People were so scarce among them, that they could not trust their nearest Relations; that Magistrates and Judges ran after Bribes, and were guilty of all kinds of Iniquity. This Picture of the Corruption of the *Jews*, shews the Justice of
God's

God's Punishments ; and we may observe from thence, that when Uprightness and Sincerity are banish'd out of a Country, when Fraud and Injustice prevail, and Judges take Bribes and Rewards, the Judgments of God will soon fall upon such a Land. 2dly, We have seen how *Micah* comforted the People in these Words : *Rejoice not against me, O mine Enemy : When I fall, I shall arise ; when I sit in Darkness, the Lord shall be a Light unto me. I will bear the Indignation of the Lord, because I have sinned against Him, until he plead my Cause, and execute Judgment for me.* These admirable Expressions teach us God's way of Dealing with his Church ; He chastens her, but He does not forsake her, nor suffer her Enemies to prevail against her. 3dly, This Conduct of the Lord should stir us up to praise his Wisdom and his Goodness, and to say with the Prophet : *Who is a God like unto thee, that pardoneth Iniquity, and passeth by the Transgression of the Remnant of his Heritage ? He retaineth not his Anger for ever, because he delighteth in Mercy.*

Bb 2

NAHUM.



NAHUM.



THE Prophecy of *Nahum*, is a Prediction of the Ruine of *Nineveh*, and of the Empire of the *Assyrians*; and it is believ'd that *Nahum* Prophesied about Eighty Years after *Jonah*, who also threaten'd the *Ninevites* in the like manner.

CHAP. I, and II.

NAHUM, in the beginning of his Book, gives a magnificent Description of the Majesty and Power of the Lord, to shew that the *Assyrians* could not resist Him, and that, notwithstanding their Greatness and Strength, they should be destroy'd. He Prophesies next, that *Nineveh* should be assaulted by powerful Enemies; to wit, by the *Chaldeans*; that she should be taken, plunder'd, and ruin'd, inso-much that there should be an end of her Name.

After

After Reading the Chapters.

YOU may observe in general upon this Prophecy of *Nahum*, that it was the Will of God, that the Prophets should not only foretel the Destruction of the *Jews*, but likewise that of other Nations; and particularly of the *Assyrians*, whose Empire was exceeding Powerful, and who at several Times had done much Harm to the *Israelites*. God proceeded in this manner to comfort his own People, and to convince the Idolatrous Nations themselves, that He was the Almighty God, and Master of the World. It is necessary to observe in the next Place, that *Jonah* having been sent to *Nineveh* about *Eighty* Years before, the *Ninevites* had averted their Ruine by their Repentance; but that afterwards returning to their Iniquities, and oppressing the *Jews*, *Nahum* was sent to foretel the Destruction of their City, and of the whole Monarchy of the *Assyrians*. Thus God, after having long forborn with Men, does at last execute the Decrees of his Justice. 3dly, You must know that the Predictions of *Nahum*, were fulfill'd about the end of *Ninety* Years, *Nebuchadnezzar*, King of *Babylon*, having destroy'd *Nineveh*, and put an end to that Empire; which proves the Divinity of this Book.

C H A P. III.

NAHUM continues to treat of the Ruine of the *Ninevites*. He says, that this City, so Powerful, and so Haughty, should be plunder'd and sack'd, because she was full of Blood, Cruelty, Injustice, and Idolatry. That as *NO*, which was a populous City in *Egypt*, (and which is supposed to be the famous City of *Thebes*,)

was destroy'd, so should *Nineveh* be ; that neither her Riches, nor her mighty Men, nor all her People, should secure her, and that she should never rise again from this Desolation.

After Reading the Chapter.

WE have here the Prediction of a very remarkable Event ; to wit, the Destruction of *Nineveh*, and of the *Assyrians*, whose Empire was the oldest in the World. In this Destruction, which happen'd according to the Prediction of *Nahum*, we must observe, that God is Almighty, and that when He pleases, He overturns the greatest Governments ; we may also consider the Justice of God, since it was for their Pride, Luxury, Iniquity, Idolatry, and the Evil they had done the *Jews*, that induced God to destroy the *Assyrians*. Thus you may see how God abases the Proud, and punishes those that offend Him ; and that He never fails to make good his Threatnings, when Men obstinately persevere in their Sins.





Habakkuk.



HABAKKUK Propheſied a little before the Taking of *Jeruſalem*, and near the Time of *Jeremiah*. He foretold, that God being provoked by the Sins of the *Jews*, was about to deliver them to the *Chaldeans*; and that afterwards, thoſe People alſo ſhould ſuffer the Vengeance of the Lord.

C H A P. I.

TH E Prophet complains : 1^{ſt}, That the Corruption of the *Jews* was come to its height. 2^{dly}, He ſays, God was bringing the *Chaldeans* upon them to deſtroy them. 3^{dly}, He prays God not to forſake his People, and not to ſuffer his Enemies to triumph over them, nor to remain always unpuniſh'd.

After Reading the Chapter.

TH E S E are the Reflections you may make upon the three Parts of this Chapter. 1^{ſt}, The Complaints wherewith *Habakkuk* begins his

Prophecy, oblige us to consider the Condition the *Jews* were in, a little before their Ruine. Nothing but Violence and Injustice was to be found among them, the Law was no longer of any force, and all kinds of Iniquities were committed by them; this was the true Cause of the Evils that came upon them, and which depriv'd them of the Protection of God. 2dly, In the Description the Prophet makes of the Coming of the *Chaldeans*, of their Cruelty, and of the Waste they should make in *Judea*, we ought to consider, not so much the Power of the *Chaldeans*, as the Justice of God, who made use of them to punish the *Jews*. 3dly, We have seen how *Habakkuk* pray'd to the Lord with great Zeal, that He would remember his People, and take Vengeance of the Impiety and Pride of the King of the *Chaldeans*, who did boast of his Victories, and attribute them to his false Gods. This Prayer of the Prophet teaches us, to have recourse to God in Affliction, and to put our trust in Him; it should moreover convince us, that God is Righteous; that his Eyes are too pure to behold Iniquity; that He cannot suffer Injustice, Violence, and Pride; and that He abases all those who set themselves up against Him, in what manner soever it be.

C H A P. II.

TH E Prophet having pray'd, in the foregoing Chapter, for the *Jews*, God answers him in this, and assures him, that although the Deliverance of his People, and the Punishment of the *Babylonians*, were delay'd for a while, yet both of them should infallibly come to pass; that He would punish the *Babylonians* for their Ambition, their Injustice, their Cruelties, their
Dis-

Dissoluteness, and above all, for their Impiety and Idolatry ; and that He would make them know, that it was in vain they trusted in their false Gods.

After Reading the Chapter.

WE may learn from hence : 1st, To wait with Patience, and a sure Faith, the Accomplishment of God's Promises, and not to be discouraged when He defers the Accomplishment of them. 'Tis the Instruction which the Prophet himself gives us, when he says : *Though it tarry, wait for it, because it will surely come, it will not tarry*: And, *the Just shall live by his Faith*. 2^{dly}, The Prophet teaches us, that the Ruine of the *Babylonians* was infallible ; and that it would be occasion'd by their Pride, Injustice, Rapine, and above all, by their Idolatry. Thus we learn, that the end of God's Judgments is, to punish Men for the Crimes they commit, and to shew, that He is the supreme Lord and Judge over all the Earth. 3^{dly}, What the Prophet says of the Punishment God would inflict upon the King of *Babylon*, for his Injustice and Violences, is applicable to all such as propose to enrich and raise themselves by sinful Methods. Wherefore, we ought to listen to these Words with great Attention : *Wo unto him that coveteth an evil Covetousness to his House*, and what follows in this Place, which does no less concern private Persons than Kings. This Curse of the Prophet is directed to all those that heap up Riches by wicked Ways ; and daily Experience shews, that ill-gotten Goods do commonly bring upon the Unrighteous and their Families, all kind of Miseries.

C H A P. III.

THIS is a Song, in which *Habakkuk* celebrates, in magnificent Expressions, the Greatness of God; the Wonders He has formerly wrought for the *Jews*, and the Power wherewith He subdued the Kings and People of the Land of *Canaan*, and of the Countries round about, to establish the Children of *Israel* in that Country. And thereby the Prophet comforts, and assures himself, that God would not abandon his People, but would deliver them from the Oppression of the *Chaldeans*.

After Reading the Chapter.

THE Use we are to make of this Psalm of *Habakkuk* is: 1st, To learn from hence, to remember the good Deeds of the Lord, to meditate upon them, and chiefly to celebrate the marvellous Things He has done for our Benefit, when He redeem'd us by *Jesus Christ* his Son, since those are infinitely greater than what *Habakkuk* celebrates in this Song. 2^{dly}, The Consideration of the Effects of the Power and Love of God towards us, should touch our Hearts with sincere Gratitude, should engage us to fear Him, and make us entirely confide in Him, even in the greatest Adversities; since God is always the same, and that it is impossible He should ever forsake those who serve and hope in Him.

Zepha-



Zephaniah.



ZEPHANIAH was sent to the *Jews* of *Judah*, under the Reign of *Josiah*, and some time before their Destruction, to exhort them to renounce their Idolatry and other Sins, and be converted; and to threaten them, that if they persevered in their Impenitence, they would certainly be destroy'd by the *Chaldeans*.

C H A P. I.

ZEPHANIAH declares, that the Wrath of God was about to fall upon *Jerusalem*, and upon the Kingdom of *Judah*, because the *Jews* had provok'd the Lord by their Crimes, and were not converted. He describes the Terror of that Desolation, and says, that neither their Riches nor Strength should deliver them.

After Reading the Chapter.

YOU may observe in general upon this Book, that God, out of his Goodness, sent *Zephaniah* to the *Jews*, to warn them that *Jerusalem*,

salem, and all its Inhabitants, were going to be destroy'd. Thus God gives Men notice before He punishes them, that they may, by their Repentance, prevent the Evils that hang over their Heads. The first Chapter of this Prophecy represents the extream Desolation, to which the *Jews* would be reduced; how terrible would be the Day of their Destruction, and how severely God would make enquiry, and punish their Crime. We may learn from thence, that it is a dreadful thing to fall into the Hands of the living God; and the Description that the Prophet makes of the Day of the Lord, is to be consider'd as a Type of that which shall happen at the last Day, and of the Terror of the Wicked at that time. And since all these Evils were to befall the *Jews*, for having corrupted the Service of God, and mingled the Worship of Idols with it, and because they would not be converted; we ought to observe, that the Prophanation of the Divine Service, and Impenitency, draw upon Men the severest Effects of God's Wrath.

CHAP. II.

THIS Chapter contains two Things: 1st, An Exhortation to the *Jews*, to confess their Sins, and to be converted, before God should execute upon them the Decrees of his Wrath. 2^{dly}, A Prophecy, signifying, that God would save a Remnant of that People; that He would cause the *Jews* to dwell again in the Land of *Canaan*, after the Captivity of *Babylon*; and that the *Philistines*, *Moabites*, *Ammonites*, and the *Ethiopians*, should be rooted out, for having rejoic'd at the Desolation of the *Jews*, and the *Assyrians* too, though they were at that time so powerful.

After

After Reading the Chapter.

WE are here taught : 1st, That when God appears provok'd, the surest Way of pacifying Him is, to examine our Selves, to confess our Sins, and to be reform'd, before He executes the Decrees of his Vengeance. 2^{dly}, The Prophet exhorts good Men to seek after God, and to do what He commands, and gives them hopes, that that will preserve them in the Day of the Wrath of God. From thence we should learn, that the Piety, Zeal, and Uprightness of those that fear God, are the Means of turning away his Anger ; and that the Lord always remembers the Righteous, and preserves them when He punishes the Wicked. 3^{dly}, You have heard how *Zephaniah* promised the *Jews*, that God would bring them back from their Captivity ; and that the Nations which were their Neighbours and their Enemies, should be utterly laid waste. The Reflections you ought to make upon these Things are, that God is the Judge of the whole World ; that He restrains the Malice, Pride, and Power of the People, and of Kings, and particularly, that He takes in Hand the Cause of his Church, and that if He afflicts her, it is not to destroy her ; whereas, He cuts off entirely and for ever, the Enemies of his Glory and of his People.

C H A P. III.

ZEPHANIAH denounces the utmost Miseries to *Jerusalem*, and shews the Reason of them, because the *Jews* had not hearken'd to the Voice of the Lord. He complains of the unjust Acts committed by
Magi-

Magistrates ; of the Lies of the false Prophets ; of the Impiety of the Priests, and of the Obstinacy of the People, who had not taken Advantage, neither of the Patience of God, nor of the Example of other Nations, and particularly of the *Jews* of the Ten Tribes, who were already destroy'd ; and he declares, that God would therefore punish the People with the greatest Severity ; but that, nevertheless, He would Re-establish the *Jews*, and pour out his Blessings upon them.

After Reading the Chapter.

OB S E R V E well the Complaints that God here makes, saying, that the City of *Jerusalem* would not hear his Voice, nor receive Instruction ; that the Magistrates, Priests, and Prophets, were extreamly harden'd ; and tho' God was in the midst of them, and daily did all that was necessary to bring them back to Him, they were Strangers both to Shame and Repentance. These Complaints ought to be seriously considered, for they shew, that we need not seek for the Cause of Mens Ruine, but in their Sins, and in their resisting the Voice of the Lord ; and particularly, that the Sins of the Leaders and Rulers of a People, are the Forerunners of Divine Vengeance. Take notice, in the next Place, that God had caus'd the *Jews* to see the Destruction of other Nations, and especially of their Brethren the *Israelites*, and that He expected they would have learned by these Examples to fear Him ; but because they had persevered in their Rebellions, the Fire of his Wrath was about to consume them. This is a Lesson to us, to make a right Use of the Examples of God's Anger, when they are before our Eyes, and of the Miseries that happen

pen to others, if we our Selves would not feel the extreamest Effects of his righteous Vengeance. *Lastly*, The Promises God makes to have Compassion upon the *Jews*, and to Re-establish them after He had Chasten'd them, teach us, that the End which God proposes to Himself in his Corrections is, the Conversion of Men ; and that if He does afflict his Church, yet He will always be her Protector and Deliverer.



HAG-



HAGGAI.



HAGGAI Prophecy'd after the Return of the *Jews* from *Babylon*; he was sent to exhort them to set about Rebuilding the Temple of *Jerusalem*, that Work having been interrupted during some Years. He likewise declared to the *Jews*, that the *Messiah* would come quickly, and that the Glory of his Kingdom would be very great.

C H A P. I.

IN this Chapter, the Prophet blames the *Jews* for being more concern'd to build their own Houses, than the Temple; he tells them, that the little Zeal they shew'd, was the Cause that God punish'd them by a Dearth; whereupon *Zerubbabel*, the Governour of *Jerusalem*, and *Joshua*, the Chief Priest, and the People, went about building the House of God.

After

After Reading the Chapter.

YOU have heard the Reproaches that *Haggai* made the *Jews*, for neglecting to build the Temple, whilst they took so much Pains about their own Houses. This shews you, that it is a very great Fault to be more concern'd for our Temporal Interests, and for the Things of the World, than for the Glory of God, and his Service ; and that the Advancement of that Glory, is the most important Business of all. You may next observe, that God punish'd the Lukewarmness and Negligence of the *Jews*, by not Blessing their Labours, and by sending them Dearth and Barrenness ; and therefore they who want Zeal for the Service of God, deprive themselves of his Blessing ; whereas, if we seek first his Kingdom, and the Righteousness thereof, all these Things will be added to us. Lastly, The Respect which *Zerubbabel* the Governour of *Jerusalem*, and *Joshua* the High Priest, and all the People, shew'd to the Remonstrances of *Haggai*, teach us to receive with Submission, the Exhortations which God sends to us ; and particularly, that those who are in Authority, either in Church or State, should employ themselves with Zeal and Courage in every thing that may contribute to the Glory of God, and the Establishment of his Service.

C H A P. II.

TH E Prophet, to engage the *Jews* to set about Building the Temple, foretels, that the Glory of this should be greater than that of *Solomon's*, because the *Messiah* should enter into it, and that the Blessing of God should spread it self from thence over all Nations. He declares to the *Jews*, that their Persons and their Sacrifices were defiled before God, whilst they neglected to rebuild his House; and that it was for this Cause God sent them Barrenness, and would not bless them. Lastly, He foretels, that God would bring about great Revolutions in the World; that He would recompence the Zeal of *Zerubbabel*, and would exalt him to great Glory.

After Reading the Chapter.

TH E chiefest Reflection you are to make upon this Chapter, relates to the Promise which the Prophet made the *Jews*, that the Glory of the *second* Temple, should be much greater than that of the *first*, which *Solomon* had formerly built, and which had been burnt by the *Chaldeans*. Upon which you may observe, that the Temple of *Solomon* was much Richer, and more Magnificent, than this *second* Temple; but that nevertheless, the Glory of the *second* would be much greater, because the *Messiah* was to enter into it. And so this Prophecy plainly shews, that the *Messiah* should come whilst the *second* Temple was in Being; but as that Temple is no longer, we must necessarily confess, that the *Messiah* is come, and that this

Messiah

Messiah is *Jesus Christ* our Lord; which ought to confirm us in Faith and Holiness. Another Consideration which this Chapter suggests is, that you cannot please God, nor partake of his Blessings, if you neglect that which concerns his Service, and his Glory. This is the Reflection that is to be made upon what *Haggai* says to the *Jews*, that they were to be esteemed unclean, and that God had punish'd them by Famine, because they neglected to rebuild his Temple.





Zechariah.



Z ECHARIAH was sent at the same Time, and upon the same Occasion as *Haggai*, which was, to encourage the *Jews* to rebuild the Temple. In this Book there are a great many Visions, Types, and Figures, to denote what was to happen to the *Jews*. There are likewise several Prophecies relating to *Jesus Christ*, and particularly to his Royal Entry into *Jerusalem*; the thirty Pieces of *Silver* which *Judas* received to betray Him; his Cross; the Destruction of the *Jews*, and the Calling of the *Gentiles*.

C H A P. I.

IN this Chapter, *Zechariah* does two Things :
 1st, He exhorts the *Jews* to Repentance, and not to imitate their Fathers, who, for their despising the Remonstrances of the Prophets, had been sent into Captivity. 2^{dly}, He relates two Visions: One of a Man riding upon a red Horse; the Meaning of which was, that God would have Compassion upon *Jerusalem*; that He would re-establish it; and bring back the *Jews* from
 from

from their Dispersion. And another of *Four* Horns, and *Four* Carpenters; which signified, that God would defeat the Designs and Endeavours of the Enemies of his People.

After Reading the Chapter.

WHAT you are to consider of here is, the Exhortation to Repentance which God makes to the *Jews*: *Return ye to me, and I will return to you.* These Words shew, that God is disposed to restore Men to his Favour, and to pardon them when they return sincerely to Him. 2dly, You ought to attend to that which happen'd to the *Jews*, who, for refusing to be converted, and to endeavour to turn away the Wrath of God, when the Prophets both exhorted them to it, and threatned them if they did it not, were carried away into Captivity. Learn from thence, never to despise either the Exhortations or Threatnings which God causes us to hear; and that his Threatnings will surely be executed, if not prevented by timely Repentance. 3dly, You have seen how God sent his Angel to *Zechariah*, to acquaint him, that He had been moved to Compassion for the sad Condition of *Jerusalem*; and that He had resolv'd to raise it from its Ruine, and to deliver it from the Oppression of its Enemies. The Visions also that are here related, do signifie the same Thing. These Words of the Angel are very remarkable, and full of great Comfort. The tender Love which God has for his Church appears here very visibly, and we ought to be convinc'd by it, that in whatever State she is, it is not possible that God should forsake her utterly.

C H A P. II.

Z E C H A R I A H sees in a Vision, a Man holding a measuring Line in his Hand ; which the Angel explains, by telling him, that *Jerusalem* should be built, and inhabited again ; and that God would become a Wall to it. He thereupon invites the *Jews*, which were in *Chaldea*, to return to *Jerusalem* ; and exhorts even the other Nations to join themselves to them.

After Reading the Chapter.

W E see in this Chapter, as well as throughout the whole Prophecy of *Zechariah*, very plain Tokens of God's Love and Protection towards the *Jews*, as He himself shews by these Expressions : *I will be unto her a Wall of Fire round about, and will be the Glory in the midst of her : He that toucheth you, toucheth the Apple of mine Eye. Sing and rejoice, O Daughter of Sion : For lo, I come, and will dwell in the midst of thee, saith the Lord.* The Truth of these Promises appear'd in the Favours which God granted the *Jews* after their Return from the Captivity ; but these Promises are yet more applicable to the Christian Church, and to all the truly Faithful ; since the Church shall continue for ever, and that God will always dwell in the midst of her, and will infallibly lead all those that are her true Members into Life everlasting. This is what we ought seriously to meditate upon, for strengthening us in Holiness, and for our Consolation.

C H A P. III, and IV.

Z E C H A R I A H sees the High Priest *Joshua* standing before the Angel with *Satan*, that is to say, an Adversary on one Side; and this Adversary were the People that hated the *Jews*, and hindred them from Re-establishing their City and Temple; but the Angel threatenst those Adversaries with the Judgments of God, commands *Joshua* to put on his Priestly Habit, and promises the *Jews* a particular Blessing; the Meaning of which is, that the Temple and Service of God should be re-establish'd in spite of all Opposition from the Enemies of the *Jews*, and that God would protect *Jerusalem* and his Temple. The *fourth* Chapter contains the Vision of the golden Candlestick and the two Olive Trees; which Vision imports, that *Jerusalem* and the Temple should be re-establish'd by the Assistance of God, and by the Care of *Joshua* the High Priest, and of *Zerubbabel* the Governour, who are here call'd the two Olive Trees, and the true Sons of Oil, that is, the two anointed of the Lord.

After Reading the Chapters.

T H E *third* Chapter of *Zechariah* presents us with these three Observations: 1st, The Obstructions which the Enemies of the *Jews* cast in their Way, to hinder the Temple and Divine Service from being re-establish'd, shew, that we must not be surprized if good People are sometimes cross'd even in those Undertakings that relate to the Glory of God. 2^{dly}, The Assurances which the Angel gave the Prophet, that all the Oppositions of the Enemy should be in vain; that the High Priest *Joshua* should execute his

Office; that Divine Service should be re-establish'd, are convincing Proofs, that God confounds those who set themselves against this Kingdom, and that He is the Protector of all such as serve Him faithfully. 3dly, You must remember the Remark which St. Peter and St. Jude make upon what is here said, to wit, that the Angel did not bring a railing Accusation against this Adversary, that is to say, against the Enemies of the Jews, but contented himself with saying: *The Lord Rebuke thee.* These Apostles observe thereupon, that since the Angels themselves do not revile such as are exalted in Dignity and Authority, but refer them to the Judgment of God; we ought never to speak Evil of the Higher Powers, but always mention them with Moderation and Respect. The Vision in the fourth Chapter, the Design of which is, to shew, that God would protect *Zerubbabel* and *Joshua*, teaches us, that the Lord will support his faithful Servants; and that, in particular, He will defend and bless those, who, being in the Magistracy, or in the holy Ministry, employ themselves zealously for his Glory, and for the publick Edification.

C H A P. V, and VI.

THE fifth Chapter relates the Vision of the flying Roll, which represents the Divine Vengeance pursuing the Wicked; and that of the *Ephab* which was carry'd into the Land of *Shinar*, that is to say, *Babylon*; the *Ephab* was a Measure which they used to measure Corn with, and the Signification of this Vision is, that the Jews having fill'd up the Measure of their Iniquities, were carry'd away into Captivity, and that by this means, their Sin was transported to *Babylon*. Then in the sixth Chapter, the

the Angel shews, under the Emblem of the *Four Chariots*, that *Babylon* should be destroy'd, and that there would happen great Changes in the Empires of the World; and he promises, that *Joshua*, the High Priest, should perform his Office, and that the Temple should be rebuilt.

After Reading the Chapters.

THE Use you are to make of what you have now heard is, to observe in general, that God is just, and that He does not spare his Church when she offends Him; but that He nevertheless, always remembers her; and that when He has made her feel the Effects of his Justice, He gives her Proofs of his Goodness and Protection. This is what the *Jews* experienc'd formerly, when they were carry'd Captives to *Babylon*; God having been pleas'd to bring them back into their Country, to establish his Service in the Temple of *Jerusalem*, and to punish the *Babylonians*. We ought next, to make a particular Reflection upon the beginning of the *fifth* Chapter, where it is said, that the Prophet saw a flying Roll, which was to go into the House of the Thief, and of him that Swears falsely, and to consume it utterly. The Instruction this affords us is, that Divine Vengeance does pursue, above all others, unjust and perjur'd People; and that the Curse of God cleaves to them, to their Goods, to their Houses, and to their Posterity; and this ought to excite in us an extream Horror for false Oaths, and all kind of Injustice.

C H A P. VII, and VIII.

TH E S E two Chapters treat of the same Subject. The *Jews* having enquired of the Priests, whether they should continue to keep the Fasts, as they had done during the Captivity, in remembrance of the Destruction of *Jerusalem*, and of the Temple; *Zechariah* thereupon tells them these *Four* Things. 1st, That those Fasts had not been pleasing to God. 2^{dly}, That God had fulfill'd the Threatnings which the Prophets made to their Fathers; and that because they had not liv'd righteously, He had dispers'd them over all the World. 3^{dly}, That the Jealousie of the Lord, and the Love He bore his People, would induce Him to call them back, and to bless them, provided that, for the future, they would set themselves to do that which was right. 4^{thly}, and *Lastly*, The Prophet says, that the Fasts, about which the *Jews* had consulted the Lord, should be chang'd into Joy, and that even several Nations should join themselves with them to worship the true God.

After Reading the Chapters.

YO U have the following Instructions from these Chapters: 1st, That Fasting and Prayer cannot please God, unless they be attended with Reformation, as is express'd by these Words: *Did ye at all Fast unto me, even to me?* 2^{dly}, The Example of the *Jews*, who were dispers'd among the Nations, for not having lived uprightly, and for having despised the Warnings and Threats of the Prophets, shews us, that God never threatens in vain, and that He punishes most severely the Contempt of

of his Word and Commandments. 3dly, We see here the Love of God towards his Church, and how, after having chasten'd her, He re-establishes her by his Power, and causes Joy to succeed her Afflictions. 4thly, We should carefully attend to what God says to the Jews: *These are the Things that ye shall do, Speak ye every Man the Truth to his Neighbour: Execute the Judgment of Truth and Peace in your Gates. And let none of you imagine evil in your Hearts against his Neighbour, and love no false Oath: For all these are things that I hate, saith the Lord.* These noble Expressions teach us, that the Way to render our Selves acceptable to God is, to live in Innocence, Justice, and Holiness. Lastly, We have in the last Words of the Eighth Chapter a Prophecy, shewing, that the Gentiles would one Day join with the Jews in Worshipping the true God; which came to pass when the Heathens embrac'd the Gospel.

C H A P. IX, and X.

G O D promises in these Chapters: 1st, To destroy the Syrians, the Philistines, and the other Enemies of his People. 2dly, To send the Messiah, who should appear in a State of Lowliness. 3dly, To gather together the dispers'd Jews and Israelites.

After Reading the Chapters.

T H E general Reflection to be made upon these two Chapters, which treat of the Vengeance that God would take upon the Nations who were Enemies to his People, and
of

of the Return of the *Jews* into their own Country, is this: That if God has from time to time permitted his Church to be Persecuted and Oppress'd, yet He has always taken her Part, and never quite forsaken her. Besides which, we have in the *Ninth Chapter* of *Zechariah*, a Prophecy, to which you ought to give great Heed, because it foretels, that the Saviour and *Messiah* should establish his Kingdom; and particularly that He should come in a mean Condition, and Riding upon an Ass: This Oracle does expressly shew, that the *Messiah* should be a mighty King; that his Kingdom should not be a Temporal Kingdom; that He should appear in a State of Weakness and Humiliation, but that even in such a State, He should give signal Proofs of his infinite Power, and extend his Dominion even to the Ends of the World. This Prophecy was accomplish'd, when *Jesus Christ* made his Royal Entry into *Jerusalem*, six Days before his Death, riding upon an Ass, and followed by a great Multitude of People; and when, after his Death and Resurrection, He establish'd his Kingdom throughout the World. This will not suffer us to doubt whether *Jesus Christ* be the true *Messiah* that was promised; but does indispensably engage us to look upon Him as our King and Saviour, and to pay Him that Love and Gratitude which we so justly owe to Him.

C H A P. XI.

THIS Chapter is not very plain, it shews in general the Misery and Ruine that were to come upon the *Jews*, which *Zechariah* represents, by saying, that he had in his Hand two Shepherds Hooks or Staves, that he call'd one of them *Beauty*, which denoted the Covenant that the *Jews* had with God: And the other he call'd *Bands*, which imply'd the Union of the two People of *Israel* and *Judah*. It is said that these two Staves were broken, to signifie, that God would no longer feed nor govern the *Jews*, but that He would scatter them over all the World. The Prophet adds, that *three* Shepherds, or *three* Leaders, were cut off in one Month; the Meaning of which is, that the principal Orders of the Jewish Leaders should be abolish'd in a short Time. In this Oracle we see the famous Prophecy, that our Saviour should be betray'd for *thirty* Pieces of Silver.

After Reading the Chapter.

WE may observe here, that the Covenant God had made with the *Jews*, did not hinder Him from casting them off and forsaking them, because they had broken the same. This obliges us to consider, that the Covenant we have with God, is really very advantageous, and that it strictly unites us to Him; but if we don't inviolably keep it, it will be at an end, and then God will reject us, as He formerly did the *Jews*. You should next attend carefully to the Prophecy contain'd in this Chapter, and in the following Words: *They weigh'd for my Price thirty Pieces of Silver, and the Lord said unto me, Cast it unto the Potter.* This foretels what happen'd,

pen'd, when *Judas* receiv'd of the *Jews* the *thirty* Pieces of Silver to betray our Lord, and when that Money was applied by the Priests, in the Purchase of the Potter's Field. This is a very remarkable Prediction, and shews, that all which befel *Jesus Christ*, was so directed by Providence, and had been long before signified by the Prophets, to the end, that when *Jesus Christ* should appear, He might be known to be the *Messiah*.

C H A P. XII, and XIII.

TH E R E are *three* Things to be chiefly consider'd in these Chapters: 1st, God promises that He would be the Protector of *Jerusalem*, and that those who assaulted her should be confounded. 2^{dly}, We have here, a Prophecy concerning the Crucifixion of *Jesus Christ*; and the Punishment which, upon that account, should fall upon the whole *Jewish* Nation, and upon all the Tribes of *Israel*. 3^{dly}, The Prophet foretels, that there should be a Spring and Fountain open for the House of *David*, and that God would cleanse his People from their Pollutions, which relates chiefly to the Favours God would spread over the Christian Church.

After Reading the Chapters.

TH A T which is said in the *Twelfth* Chapter, that *Jerusalem* should be an occasion of Ruine to all the Nations that would hurt her, shews us, that the Church is exposed to the Assaults of many Enemies, but that those which fall upon her will not only be hinder'd from destroying her, but even they themselves shall be destroy'd. 2^{dly}, We may observe in these Chapters, the Promises there made: That God would pour upon the Inhabitants of *Jerusalem*, the Spirit of
Grace

Grace and of Supplications ; that there should be a Fountain open'd for Sin and for Uncleanness ; that He would purifie the Faithful ; that they should call upon his Name, and He would hear them, and say, This is my People, and they should say, The Lord is my God. These Promises set before our Eyes the Graces God has pour'd out upon the Christian Church by the Means of Jesus Christ, and the Happiness we enjoy, who live under the Covenant of Grace. Lastly, We must remember that these Words: They shall look upon me whom they have pierced, and they shall mourn for him ; are applied by St. John to our Lord Jesus Christ, whom the Jews Crucify'd ; and that this Apostle quotes them, to represent the Greatness of the Crime they committed, and the Severity of the Punishments they drew upon themselves by that means ; as also the Terror that shall fall upon the Wicked, when our Lord comes at the last Day to Judge the World.

C H A P. XIV.

ZECHARIAH foretels, that *Jerusalem* should be attack'd by powerful Enemies ; but that God would save a Remnant of his People, and exalt them to great Glory ; that the Grace of God should be spread from *Jerusalem*, over all the People ; that strange Nations should worship God, and submit themselves to his Government ; and that the Enemies of the Church should be overwhelm'd with the Judgments of the Lord. These Prophecies may be applied to what God did for the *Jews*, when he re-establish'd them, after the Captivity of *Babylon*, and the Persecution of *Antiochus* ; but they seem rather to belong to the Christian Church.

After

After Reading the Chapter.

WE ought to seek for the Accomplishment of the Promises God here makes in Favour of *Jerusalem* and of his People: 1st, In the Kindnesses He shew'd the *Jews* after their return from *Babylon*, and in the signal Deliverances He granted them upon several Occasions, which raised that Nation to very great Glory, and confounded their Enemies; but it is to be considered, that *Jerusalem* did not long subsist in that happy Condition; and that at the End of a certain Time, she was entirely destroy'd; and that during the Time that she did subsist, it could not be said, that God Reign'd over all the Earth, as *Zechariah* here foretels. Wherefore this Prophecy ought to be understood in a spiritual Sense, and apply'd to that Church of which *Jesus Christ* is the King and Protector; and in which all Nations are gather'd together to worship God in Spirit and in Truth.





MALACHI.



MALACHI, the last of the Prophets, does two chief Things in his Prophecy: *First*, He exhorts the *Jews* to reform the Disorders that were committed among them; especially in the Divine Service, and to be converted. *Secondly*, He foretels the Establishment of the Gospel Worship, the Coming of *John* the Baptist, that of *Jesus Christ*, and the last Ruine of the *Jews*.

CHAP. I.

THIS Chapter has *Three* Parts: In the *First*, God reproaches the *Jews*, that tho' He had lov'd and chosen them for his People, before the Posterity of *Esau*, yet they had been ungrateful for his Favours. In the *Second*, He reproves the Priests and the People, for offering to Him unclean Things, and Beasts that had Blemishes, which was against the Law. In the *Third*, He foretels, that the Time drew near, that Men should offer every where to God a pure

Dd

Ser-

Service, and Sacrifices that should be acceptable to Him; which is to be understood of the Spiritual Service in the Times of the Gospel.

After Reading the Chapter.

WHAT God says to the *Jews*, that He lov'd *Jacob*, from whom they were descended, and hated *Esau*, that is to say, that He had not chosen either him, or his Posterity, to be admitted into his Covenant, teaches us, as *St. Paul* shews in the *Ninth* Chapter of the Epistle to the *Romans*, that if we are so happy as to be the People of God, we owe it to his Goodness only, who has been pleased to choose us rather than other Nations; and that this his free and merciful Election of us, should engage us to testify our Gratitude to Him for it. 2dly, We ought carefully to attend to the Complaint which God here makes: *A Son honoureth his Father, and a Servant his Master; if then I be a Father, where is mine Honour? and if I be a Master, where is my Fear?* This teaches us, that we, who call God our Father and our Lord, ought to pay Him the Fear and Honour which are due to Him. 3dly, Those who are establish'd in the holy Ministry, ought to acquit themselves after such a manner, that God may not have occasion to reproach them, as He did the *Jewish* Priests, with dishonouring his Name, and rendring his Service contemptible. 4thly, We have seen that the *Jews*, out of a Principle of Covetousness, offer'd to God in the Temple, Things of the smallest Value, which God look'd upon as a Prophanation and Impiety. This should make us shun Covetousness, and excite us to act sincerely, and after the most perfect manner, in all Things that concern

cern the Glory of God and his Service. *Lastly, Malachi* foretels, that the Name of God should be great among all Nations, and that in all Places Incense and pure Oblation should be offer'd to his Name. This Prophecy was fulfill'd, when the Name of God was made known throughout the World, by the Means of the Gospel ; and that all Men were call'd to serve God in Spirit and in Truth. 'Tis our Duty therefore to take notice of our Happiness, and to shew it, by obeying God, and offering to Him such spiritual Sacrifices as He will accept through *Jesus Christ*.

C H A P. II.

THIS Chapter consists of Two Parts: 1st, God reproves the Impiety of the Priests, who, instead of having at Heart the Glory of God, and the faithful Instructing the People, as their Function obliges them ; dishonour'd their Ministry, prophan'd his Service, and caus'd the People to Sin ; for which He threatens them with his Curses. 2^{dly}, God complains, that the *Jews* had marry'd Idolatrous Women, contrary to the Law ; and that they violated the sacred Laws of Marriage, by Divorces, and by unlawful Marriages.

After Reading the Chapter.

THE first Part of this Chapter is directed to the Ministers of Religion, teaching them, that they are appointed for procuring the Glory of God's Name, for leading the People, and instructing them faithfully, both by their Doctrine and Example ; that when they are wanting in these just Duties, Religion is despis'd, Divine Service is prophaned, the People cor-
Dd 2
rupted,

rupted, and they themselves fall into Contempt, and become the Objects of the Curse of God. This all Pastors ought most seriously to consider, and to meditate upon, as well as their People. The *second* Part of this Chapter contains very important Directions about Marriage; we see that God is offended when the sacred Laws of Marriage are broken, either by Divorces, or by Poligamy, or after any other manner whatever. *Malachi* shews, that all these Disorders are contrary to the first Institution of Marriage, since God created but one Man and one Woman at the Beginning, and this *Jesus Christ* establishes very plainly in the *Nineteenth* Chapter of *St. Matthew*, where He proves, by the first Order that God made after the Creation, that Marriage is a holy State, and an indissolvable Band. Thus this State ought to be respected, and preserv'd in its Purity among Christians.

C H A P. III, and IV.

HERE are *four* Things to be observ'd: *1st*, The Prophet foretels, that God would soon send *John* the Baptist, and that then the *Messiah* should come to purifie his Church, by establishing the true Service of God, and by punishing the Wicked. *2dly*, He severely rebukes the Impiety of the *Jews*, and the Sacrileges they committed in their Tythes and Offerings. *3dly*, He refutes the Blasphemies of those prophane Persons, who gave out, that Men serve God in vain; and he says, that God never fails to reward those that fear Him. *4thly*, He foretels the Destruction of the *Jews* under the Emblem of a Fire; and adds, that it would be preceded by the Coming of *Jesus Christ*, and by that

that of *John* the Baptist, who is here call'd *Elijah* the Prophet, and whose Office and Ministry is described by *Malachi*.

After Reading the Chapters.

YOU have heard a Prophecy, which does expressly shew, that God was about to send a Prophet, whom He calls his Angel, and to whom He gives the Name of *Elijah*, and that his Business would be, to exhort Men to be converted to the Lord ; after which, the *Messiah*, whom the *Jews* expected, should enter into his Temple. Our Lord *Jesus Christ* explains this Prophecy in the xi and xvii Chapters of *St. Matthew* ; and declares, that *John* the Baptist is that Angel, and that *Elijah* who was to come. Thus we clearly see the Meaning and the Accomplishment of this Oracle of *Malachi*, the last of the Prophets, and we cannot doubt but that *Jesus* is that promis'd *Messiah*. 2dly, Since the Design of the Coming of *Jesus Christ*, was to sanctifie his Church, and to make us all so many *Priests* and *Levites* call'd to the Service of God, we should make suitable Returns to this holy Vocation, by our Zeal, and by the Purity of our Lives. 3dly, The Reproaches which *Malachi* made the *Jews* for their Sins, and particularly for their Sacrileges, and the Contempt they shew'd of the Divine Service, is an Argument to prove, that we ought to respect every thing that belongs to Religion, and to take great Care not to apply to any other use, Things that are devoted to holy Uses. 4thly, Let us learn likewise from hence, to abhor the Impiety of those, who affirm, that it is in vain to serve God ; and let us always firmly be persuaded, that God knows such as are faithful to Him ; and that we shall one Day see the Difference He makes between the Righteous
and

and the Wicked. *Lastly*, We should observe, that what the Prophet says at the end of his Book, of the terrible Day of the Lord, which was to consume the Wicked, and of the Rising of the Son of Righteousness, was fulfill'd, when *Jesus Christ* came into the World, and when the *Jews* were soon after destroy'd by the *Romans*. This is another Proof of the Truth and Divinity of the Christian Religion, and of the Certainty of the Promises and Threatnings of the Gospel, and which obliges us to render a faithful and constant Obedience to *Jesus Christ* our Saviour, and to his Doctrine.

This is also the Design of all the Prophecies, and of all the Books of the Old Testament, of which we have now finish'd the Reading.

F I N I S.



BOOKS Printed and Sold by Joseph
Downing, in Bartholomew-Close near
West-Smithfield.

TH E Liturgy used in the Churches of the
Principality of *Neufchatel*: With a Letter
from the Learned Dr. *Jablonski*, concerning
the Nature of Liturgies: To which is added,
The Form of Prayer lately introduced into the
Church of *Geneva*.

The Grounds and Principles of the Christian
Religion, explain'd in a Catechetical Discourse,
for the Instruction of young People. Written
in *French* by *J. F. Ostervald*, Pastor of the Church
of *Neufchatel*, and Author of a Book, entituled,
A Treatise concerning the Causes of the present Cor-
ruption of Christians, and the Remedies thereof.
Render'd into *English* by *Hum. Wanley*, and re-
vised by *Geo. Stanhope*, D. D. *The second Edition.*

The Principles and Duties of the Christian
Religion, consider'd and explain'd; in order to
retrieve and promote the Christian Life, or that
Holiness, without which no Man shall see the
Lord. Divided into XXVI Chapters. One
whereof being read every Lord's-Day and Ho-
ly-day, the whole will be read over thrice in
the Year. With a Collection of suitable Devo-
tions, &c. for several Occasions. By *J. Maple-*
toft, D. D. *The Second Edition* corrected and
enlarged.

The History of Churches in *England*: Where-
in is shewn, the Time, Means, and Manner of
Founding, Building, and Endowing of Churches,
both Cathedral and Rural, with their Furniture
and Appendages. By *Thomas Staveley Esq;* late
of the *Inner-Temple*.

Just

Advertisements.

Just Measures of the pious Institution of Youth ; according to the plain Maxims of the Gospel. Containing the great and fundamental Duties of the Christian Religion. In Three Parts. The *Second Edition*. By *George Monro*, M. A.

A Method of Devotion: Or Rules for holy and devout Living. With Prayers on several Occasions, and Advices and Devotions for the holy Sacrament. Written by *Mrs. Burnet*, late Wife of the Right Reverend Father in God, *Gilbert* Lord Bishop of *Sarum*. The *Third Edition*. To which is added, some Account of her Life, by *T. Goodwyn*, Arch-Deacon of *Oxford*.

The Exemplary Life and Character of *James Bonnell* Esq; late Accomptant General of *Ireland*. By *William Hamilton*, A. M. Arch-Deacon of *Armagh*. The *Third Edition*.

The Harmony of the Holy Gospels digested into one History, according to the Order of Time. Divided into 215 Lessons, with suitable Meditations and Prayers subjoined to each Lesson. Done originally by the Author of the Devotions by way of Offices, publish'd by *Dr. Hicks*. Reformed and improved by *James Bonnell* Esq; late Accomptant General of *Ireland*, for his own Use. And now publish'd from his own Papers for the Use of others. By the Author of his Life.

An Abstract of the Account of some Remarkable Passages in the Life of a private Gentleman; with Reflections thereon. In Three Parts. Intended to awaken the Presumptuous, convince the Sceptick, and encourage the Despondent. Left under his own Hand, to be communicated to the Publick after his Decease.

The Case of Restitution briefly stated: And the Necessity of it shewn in the Business of Repentance.





Ostervald, Jean Frédéric, 1663-1747

The arguments of the books and chapters of the Old Testament with
practical observations

Bd.: 2

London (1716)

Augsburg, Staats- und Stadtbibliothek -- Th Ex 712 -2
urn:nbn:de:bvb:12-bsb11285012-4